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The Jewish Sacrifices

and

Their Christian Meaning

by the

Rev. John Worcester

Author of "Correspondences of the Bible," "Physiological
Correspondences," "Genesis and Exodus,"
"Matthew's Gospel," "The Bread
of Life," etc.



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The externals of the Ancient Church were all representative of the Lord, and of the celestial and spiritual things of His kingdom — that is, of love and charity and faith thence — and consequently of such things as are of the Christian Church. Thus when the externals of the Ancient, and also of the Jewish Church, are unfolded, and as it were unwrapped, the Christian Church is disclosed.— SWEDENBORG, Heavenly Arcana, 4772.

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I.

THE OFFERING FOR THE
TABERNACLE.

*And the LORD spake unto Moses, saying,
Speak unto the children of Israel, that they bring me an
offering: of every man that giveth it willingly with his
heart ye shall take my offering.*

*And this is the offering which ye shall take of them ;
gold, and silver, and brass,*

*And blue, and purple, and scarlet, and fine linen, and
goats' hair,*

*And rams' skins dyed red, and badgers' skins, and shittim-
wood,*

*Oil for the light, spices for anointing oil, and for sweet
incense,*

*Onyx stones, and stones to be set in the ephod, and in the
breastplate.*

*And let them make me a sanctuary ; that I may dwell
among them:*

*According to all that I shew thee, after the pattern of the
tabernacle, and the pattern of all the instruments thereof,
even so shall ye make it. — EXODUS xxv. 1-9.*

THE instruction given by the Lord to Moses
was not in its letter a revelation of Divine
and heavenly things ; yet it was from the Lord

and out of heaven, and the Lord's own thought and the forms of angelic life must be embodied in its representatives.

The tabernacle was not a church filled with the Lord's life ; but it represented such a church, and the Presence of the Lord was manifest in it. The Lord takes no satisfaction in dwelling in a tent or a house, or in any dead unconscious forms : His delight is in human souls, according to their reception of Him and to their enjoyment of Divine things from Him.

His own Humanity He called "the temple," which He would raise up in three days. The holy city, New Jerusalem, is called "the tabernacle of God," because it represents a church that knows Him truly and receives Him. Yet, as it does not receive Him into the dead and evil things that belong to men, but into the truth and the life according to it which are from the Lord, it is said that "the Lord God Almighty and the Lamb are the temple " of that holy city.

The tabernacle of the Israelites, and their later temple, represented the Divine Humanity in which God would abide among men ; and in a more limited sense, the heavenly things in the minds of

men, which make them to be a church in which God can dwell. The building of the tabernacle and of the furniture thereof, in this sense, represents the formation among men of a church, in larger or smaller forms, so arranged as to receive the Lord and bring His influence into the world. The materials of which they are made are the good things of definite kinds, which the Lord has given to men, and which they bring together to be arranged according to Divine order to receive the Lord's blessing. For a church in which the Lord delights, and which lives from Him, is not an unorganized throng of men, nor a band organized in a selfish way for selfish purposes; it is composed of men who bring together their good affections, experiences, knowledge, and powers, from a desire to serve the Lord and one another, so organized as to receive and bring forth as much as possible of the Lord's influence for the common good. The constrained offerings of formal profession contribute nothing; they are not receptive of the Lord's Spirit: the offerings must be willing, from sincere love for the Lord and the neighbor.

"Gold and silver and brass" are needed. By

the stones of the earth are meant the fixed truths, such as, that there is one God ; that all men die ; and innumerable things of fact and observation, natural and spiritual. The metals are of the stones, but capable of being moulded into many shapes. They represent the fixed truths which depend for their shapes upon circumstances, and are called laws. All the laws of nature are of this kind, indicating the consequences that inevitably follow from given circumstances : but the nobler metals are the natural representatives of law relating to nobler life. The stern laws and penalties of an arbitrary government we call an iron rule ; but ~~the~~ laws of mutual love we call golden, and the way of life according to the Lord's love is described as a golden street.

The gold that is needed for the church is the knowledge we have of the laws of life from the Lord ; the silver is knowledge of the laws of spiritual usefulness to the neighbor ; and the brass is knowledge of good moral and benevolent life. These are needed and are mentioned first because the building of the church depends upon them. There should be nothing arbitrary in its structure, nothing without good reason in the laws of celes-

tial, spiritual, and natural happiness. A knowledge of these laws is of the first necessity.

"Blue and purple and scarlet" are wanted, or cloth of the same ; for these beautiful colors have power to excite thrills of human feeling because they are natural expressions of human feeling. The Lord as the Centre of love and spiritual light, is the spiritual Sun ; the varied reception of His influence is spiritual color ; and the absence of it is darkness.

Red-purple, or ruby, is the color that contains most of heat, and represents the warmth of love from the Lord. Blue is darkness lighted up with white, and represents the lighting up of intelligence in the darkness of the mind ; and blue-purple, which is the color here mentioned, represents the kindling of intelligence from love to the Lord.

Scarlet is red lighted up with white or yellow. It represents the Lord's love brought out, as it were, from inner consciousness into more distinctly understood love for the influence of the Lord in one another : it is that more external and apprehensible love for the Lord, which we call mutual love.

The kindling of intelligence concerning heavenly things, the glow of love from the Lord, and the delight of loving what is from the Lord in one another, — these are essentials in the church which would be the abode of the Lord.

“Fine linen,” which is said in the Apocalypse to be “the righteousness of saints,” is the knowledge of rightness in which the lives of the upright are arrayed. And “goats’ hair” is mutual helpfulness in learning from the Lord : for goats spiritually are loves for the Lord’s wisdom, as sheep are loves for His goodness ; kids are innocent affections for learning from Him ; and she-goats, whose name alone here stands for goats’ hair, are the love of nourishing such affection.

Experiences of the application of a true knowledge of the Lord to life, and of the kindness of His Providence, are wanted for the comfort and security which they bring, like the coverings of skins for the tabernacle. And the strength of the church must always depend upon its practical knowledge of the Lord as the only Saviour from evil and Sustainer of good, which is represented by the columns and bars of shittim-wood.

For the light of the church we want constant

knowledge of the Lord's goodness; for we wish to see all things not in the light of self-interest, nor of pride, nor of enmity; but in the light of genuine goodness—even of the unselfish goodness of the Lord's own mercy; so that we may judge all wisely, recognize what they have of good, and see what will be good for them. And lest the pure goodness with which the Lord blesses the church should not come distinctly to consciousness, we need interpretations of its inner sweetness, like fragrant spices for the anointing oil; and prayers, and songs of penitence and praise, for spiritual incense.

And last of all, as the means of illustration and guidance from the Lord, we want clearly-defined doctrines concerning the Lord and His kingdom, flashing with the changeful light of every shade of genuine spiritual truth and love. These are the precious stones for our ephod and breastplate.

Spiritual treasures of all these kinds are needed for the full service of the Lord. Beautiful as they are alone in our minds, they show their full power of giving happiness, and of receiving the life of the Lord, only when brought together by

willing hearts for united service of the Lord. Naturally each one prizes his own treasures, and would keep them to himself until others honor them as he does, and him on account of them. But not so can a church be built. Our best treasures and faculties must be freely given, not at all in pride, nor with desire for honor or reward, but from a spirit of love for the Lord, and of mutual helpfulness. If all do thus, the Lord will show us the special use of every gift. Each will have the opportunity to do its best service to all, without doing harm to any; and the Spirit of the Lord will be manifestly felt as the life and the delight, the strength and the protection of the whole.

The Lord provides varied gifts and experiences for the purpose of uniting many into one. All the gifts of human love and wisdom and power which He gives are from His own Divine Human Nature, and they are capable of uniting because their sources are united in Him. He is perpetually creating men, as individuals and as communities larger and smaller, that they may become images and likenesses of Himself. They become so by ceasing to do evil and learning to do good,

as individuals, and then by bringing the love, the wisdom, and the power to do good which they receive from the Lord, for the common service, to be used according to the Lord's own teaching of the order of heaven and of right humanity.

It is the Lord's Humanity which is thus received by men in the place of their own perverse humanity. This is the tabernacle in which the Divine Love dwells which will wipe away all tears from their eyes: then death shall be no more; neither shall there be mourning nor crying nor pain any more; for the former things are passed away.

II.

THE ARK OF THE TESTIMONY.

And they shall make an ark of shittim-wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it.

And thou shalt make staves of shittim-wood, and overlay them with gold.

And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

The staves shall be in the rings of the ark: they shall not be taken from it.

And thou shalt put into the ark the testimony which I shall give thee.

And thou shalt make a mercy-seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

And thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat.

And make one cherub on the one end, and the other cherub

on the other end: even of the mercy-seat shall ye make the cherubim on the two ends thereof.

And the cherubim shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubim be.

And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel. — EXODUS xxv. 10-22.

THE inmost thing in the tabernacle of the Israelites was the sacred ark for the Ten Commandments. And the inmost of the church, or of a regenerating mind, which is the church in an individual, is the part which applies itself to, and receives the same Commandments, and the Scriptures of which they are a summary, as the Word of the Lord, and thus as the living thought of the Lord Himself.

There is in every regenerating man a natural part which is only an immortal animal, and a spiritual part which knows the Lord and draws its support and guidance continually from Him. The natural man is of the world and lives for the

world ; but the spiritual man is formed by the Word of the Lord and lives for heaven. The inmost of this spiritual mind which conjoins itself to the Lord, is represented by the ark.

The Presence of the Lord with the Israelites rested principally upon the ark of the testimony because the Commandments which were therein were His own thought, and the writing by which they were expressed upon the tables of stone was the work of His finger. His finger was always present there, and His power was manifested thence. It was when the ark was carried down into the Jordan that the waters were parted and stood up as a wall while the children of Israel went through on dry ground. It was the carrying the ark around the walls of Jericho that caused the walls to fall down flat. The presence of the ark brought plagues to the Philistines, and blessings of prosperity to those who received it in Israel. So intense was the Divine influence which rested upon it, that Uzzah who, unauthorized and unprepared, laid his hand upon it, died for his transgression ; and David was afraid to bring it into Jerusalem.

But not more fully did the Spirit of the Lord

rest in the tables, than it now abides in the truths which they contained and represented, which are in a summary the Ten Commandments, and then all the infinite teaching of the Word. It is in receiving and keeping the Lord's Commandments that the power of the Lord to save and to bless becomes manifest to us. No one ever comes to a sense of the living presence of the Lord in any other way than by keeping His words. The Christian teaching, "He that hath My commandments and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him," is just what was represented by the manifest Divine Presence in the ark of the testimony. To apply our minds properly to learn and to keep His Commandments is represented by preparing an ark for the tables of the covenant.

The particulars of the fashion of the ark all are representative of the mind in its inmost relation to the Lord. It was of "shittim-wood"; for fruit-trees are representatives of perennial and wide-reaching knowledge of doing good; but trees pleasant to the sight and not for food, represent growing knowledge which is useful for itself,

and not as a means of fruitfulness : and the shit-tah-tree, with graceful evergreen foliage and fragrant bloom, but of hardest wood and thorny in stem and every twig, is a type of the mind in its knowledge of the Divine protection from evil. The frame of the tabernacle and of all its furniture was of this wood ; because the hope and strength of every state of worship are from the knowledge that the Lord has conquered all evil, and that His Divine Mercy protects all who trust in Him.*

The dimensions of the ark, which were divisors of the full numbers ten and three, signify such knowledge of the Divine protection in all the length and breadth and depth of human life, because the Lord's Human is Divine.

With pure gold it was overlaid within and without, because the duty of keeping the Commandments is not an arbitrary requirement, but of the essence of goodness, — they who do not keep them *cannot enjoy* the Presence of the Lord and His Divine kindness.

From such knowledge of the Divine protection and mercy, and of the essential nature of the

* "Heavenly Arcana," 9528.

Lord's goodness, we apply our minds to learn and keep His Commandments. The church in every form, large or small, that would be a living church, an abode for the living God, must from such acknowledgment take to itself the Word of the Lord, and make the sacred influence thereof its central life.

Rings of gold were cast for the sides of the ark, and staves of shittim-wood overlaid with gold were inserted therein, that the ark might be carried wherever the steps of the people were led by the Lord. The rings and the staves represent the carrying of the precepts of the Word into all circumstances and states of life. And it was strictly commanded that the staves should never be removed from the rings, because the Word was given that It might constantly be applied to life.

Above upon the ark, was placed a cover of pure gold, called the mercy-seat, upon the ends of which arose from its own golden substance two cherubs facing each other, with wings extended covering the mercy-seat. The golden mercy-seat represents the sense of the Divine forgiveness which overlies the Commandments as we take them home to our hearts. The cherubs

of gold are the twin loves for the Lord and the neighbor which spring from the very substance of that sense of forgiveness; for it is the reception of the Lord's goodness which gives the sense of forgiveness, and from that goodness proceed at once love for the Lord and love for doing every good to the neighbor.

The cherubim spread forth their wings on high, from the desire which these loves have to rise to the Lord by learning of Him. They covered the mercy-seat with their wings, because these loves are especially solicitous to guard the approach to the Lord through the Divine forgiveness. Their faces looked one to another because love to the Lord looks always to good uses to the neighbor, and love for the neighbor looks to what is of the Lord in the neighbor. Their faces were towards the mercy-seat because interiorly both the loves regard the Divine goodness from which they spring.

Elsewhere in the Word cherubs are spoken of as guards between men and the Lord. When Adam and Eve lost their garden of delight through choosing to judge of good and evil for themselves, cherubim were placed at the entrance

of the garden to keep the way of the tree of life. The tree of life is the Divine wisdom; and the cherubim, like those upon the mercy-seat, represent the two loves for the Lord and the neighbor through which alone we are taught by the Lord.

Thus the inmost conscious part of the human mind is represented by the ark with the mercy-seat and cherubim upon it, the part in which we meet the Lord and come into conjunction with Him. Jehovah Himself commands us to prepare the place of meeting, that He may commune with us there.

This inmost mind is not the whole of humanity; the Divine influence when received there extends itself also to other states. Yet that it may be received at all, there must be somewhere among men the state of reception which is here described. The Sacred Scriptures, and especially the Ten Commandments, must be loved and kept as the Lord's own thought: they must be approached and received with the acknowledgment that the Lord alone is genuine goodness and protection from evil; and that from the very nature of goodness men must keep the Commandments, ceasing to do evil, and voluntarily loving and seek-

ing the goodness which they know in the Lord, before they can enjoy it. And then, from the perception of the Divine mercy forgiving and covering their sins, the spirit rises in love for the Lord and the neighbor, and is capable of being taught by the Lord in goodness and in truth.

It is a familiar Christian truth that the Presence of the Lord, and the illustration in heavenly things which this implies, are not rewards of natural intelligence nor of natural study, but are given gratuitously by the loving Father to the childlike trust and mutual love of innocent hearts. Such innocent trust and mutual love are the cherubim between which the God of heaven dwells and communes with men. It is useless to seek Him elsewhere.

It is true again that in adult minds such trust and love are not natural, but exist if at all only from the reception of the Divine goodness; and further, that this Divine goodness is consciously received as the Divine forgiveness by those who take home the Commandments to their hearts and lives. And they do sincerely take them home, who, knowing the evil in which they naturally live, recognize in the Lord the Divine Saviour and

Protector from evil, the One Being Who is good of Himself, and with earnest love for His goodness make His Commandments, without doubt or reservation in thought or in act, the centre of their lives, who make it their first purpose to learn these and to do them.

III.

THE OIL FOR THE LAMPS.

And the LORD spake unto Moses, saying,

Command the children of Israel, that they bring unto thee pure oil-olive beaten for the light, to cause the lamps to burn continually.

Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually : it shall be a statute forever in your generations.

He shall order the lamps upon the pure candlestick before the LORD continually.—LEVITICUS xxiv. 1-4.

IN their own minds different people look upon the same thing in very different lights. A child sees in the grass and flowers in which he is playing only their gladness and pleasantness ; a farmer sees them as food for the cattle ; a botanist sees their inner structure and relations ; and a man absorbed in other interests does not see them at all. Each sees them in the light of what he knows to be good. The good things which the child loves are innocent play, and bright colors, and natural objects which are attractive to observe ;

and in the light of this love the grass and flowers are beautiful to him. The farmer's good things are his full barns, his grain, and his cattle ; and in the light of such goodness he sees a substantial beauty in the verdure of the fields : and so with the rest.

It is the same in regard to all the events of life. A great war, for instance, will look to one who loves power or military distinction, brilliant and glorious ; to a kind heart whose sympathies are touched by the individual suffering, it is full of blood and horrors ; and to yet another who sees the necessity of the prevalence of just principle to human progress, it is a fierce storm through which is the way to purer air and a clearer sky. In politics we know with what utter diversity different men look upon the same thing. In all affairs of great complexity it is important to remember that men of similar morality and like aims may be variously informed or misinformed, and may take different views according to their information ; yet even so, the variety illustrates the principle that the light in which they see depends upon *their knowledge of what is good*. And after making allowances for differences of information,

the main differences of view will still appear to be between the light of selfish interest and the light of a love for the common good.

In regard to individuals and particular acts, either in the political, the business, or the social world, the widely prevalent love for getting on in the world so throws its glamour over the community that success alone seems attractive to many eyes, no matter by what means ; and in that view, honesty, usefulness, patience, and trust in adversity, and mutual consideration, are obscure and insignificant. Yet quiet lights are burning in which worldly success appears to be nothing in itself, but only an opportunity for something ; in which selfishness, dishonesty, and unfairness are vile, whether crowned with success or not, and fairness, helpfulness, and candor are beautiful and lovable, whether in humble or in conspicuous places.

In these different lights men look forth upon the world : and besides the human spectators, " the LORD looketh from heaven ; He beholdeth all the sons of men." And how do they appear to Him ?

Undoubtedly the same principle which determines the quality of the light of men, determines

the quality of His light. He sees in the light of His knowledge of what is good. The taper lights of men depend upon their small experience, their associations, their love of good or of evil. His Divine light beams from His Divine knowledge of what is eternally good. No temporary circumstances or conditions, or little delusive lights, make any difference at all to His sight. The things which interiorly are selfish and evil are miserable in His sight, and those which interiorly are good are beautiful, no matter how obscure they may appear to the world. That which to Him is perfectly good, and which He knows will be eternally good, is the wise unselfish love which burns in His own heart. According to the agreement of human states with this, they are good and beautiful to Him, and according to their opposition they are wretched and monstrous. Patience and kindness, self-restraint, considerateness of others, justness of thought, are beautiful in His eyes, whether they exist in the weak and unfortunate or in the strong and successful. They are beautiful because He sees how good they are, and how they will increase in goodness and blessedness forever. And, on the other hand, injustice,

selfish grasping, discontent, unfairness, and other evils, no matter how they may appear to the world, are miserable in His eyes because He sees the emptiness and misery, the opposition to human goodness and happiness, which characterize their full development.

The light by which God sees, shines among men through His Word: all things of spiritual and moral life are there presented as He sees them. And when the Word was made flesh and dwelt among us, the Lord said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (JOHN viii. 12.) This light it is the duty of the church to keep burning.

In the little tabernacle built by the command of the Lord among the Israelites, was a golden stand bearing seven golden lamps in which pure olive-oil was burning from evening to morning through every night.

The tabernacle is a representative of a church in which the Lord is present and is truly known: and the light in the tabernacle is the light of the church burning from its knowledge of the Divine goodness.

The things which were commanded concerning the lamps are spiritually commanded to us. The duty of the people to "bring pure oil-olive beaten for the light, to cause the lamps to burn continually," represents our duty of coming together in love for the Lord and one another, to learn of the Lord how He looks upon all things.

The lamps were "without the vail of the testimony in the tabernacle;" for, within the vail was only the ark with the tables of the testimony, which represents the inmost consciousness of man, in which he feels only the Lord and His Holy Spirit; but the tabernacle without the vail represents the interpretation of that Spirit in relation to the principles and motives of human life. The lamps there represent the spiritual illumination which shows what is good and true in the sight of the Lord.

The oil of this spiritual illumination is what we have felt of the Lord's love for us and for all, which all should bring for the common service. And the duty of Aaron to "order the lamps upon the pure candlestick before Jehovah continually," represents the duty of explaining to the sight the nature of that goodness and the agreement or

disagreement of all things with it. It is the duty of showing among human thoughts and feelings those which will bring lasting benefit, and those which will bring evil : and thus of teaching the nature of heaven, which is the eternal progression of goodness, and of hell which is the last state of evil. It is the duty of explaining the teachings of the Word of the Lord ; for the Word is spoken wholly from the Divine love ; and to explain It truly is to receive the love and see from the light of it.

In the world we meet lights of many shades and colors ; but in the church, and in the heart of every member of the church, should burn the lamps of the Lord's goodness, showing all things as they really are. To this light we should bring our life, with all the actions and motives, hopes and plans, that enter into it, that we may see them not in their agreement with our temporary interest or pleasure, or with the views of the world or of any one in it, but with the wisdom and providence of the Lord Himself. We should leave the lights of the world outside, and in the interiors of our minds should look in the Lord's light, and see as He sees.

It is the duty of the priests to keep the lamps burning bright and clear ; and it is the duty of the people to bring the oil of love from the Lord. For, to one who has none of the oil in him, the interpretations of it are necessarily uninteresting, unpractical, of no relation to him ; but if all bring the oil, all will enjoy seeing together in the brightness of its burning.

And if we do our duty faithfully, and learn to love such light here, we shall love the light of heaven hereafter ; for the Lord Himself is the Sun of heaven, and His wisdom is the light of it.

IV.

THE BREAD UPON THE GOLDEN TABLE.

And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.

And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.

And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the LORD.

Every sabbath he shall set it in order before the LORD continually, being taken from the children of Israel by an everlasting covenant.

And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

— LEVITICUS xxiv. 5-9.

AS the golden lamps burning with pure olive-oil in the tabernacle, outside the vail, represent the light of the church—the light which shows what is good and true in the Lord's sight—the bread upon the table represents the peaceful satisfactions with which the Lord blesses the hearts of His servants, and strengthens them in living the life of heaven.

There are satisfactions attending every course of life. If any were entirely without satisfaction, it would not be pursued. There is no end which men pursue which has not its delights, and the hope or memory of these gives encouragement to the pursuit. Even the thief takes satisfaction in successful robbery and the possession of his gains; and the lover of cruelty enjoys the anguish of his victims and the memory of it. A benevolent man enjoys the relief which his kindness can give to distress; and an industrious man, the products of his industry.

It makes not so much difference what one's occupation is, as the end which he has in view. A mechanic or a trader, for instance, may enjoy the good things which he can do or provide for the comfort or health of his patrons, or he may think only of getting from them all he can for the least service: he may be full of pride in doing great things, and of love of ruling over many, and being served and honored by them, or he may do similar things from modest love of extending his service in every direction that opens to him.

Again, one who holds an important office or

conspicuous position, may swell with satisfaction in the congratulations of his friends and the envious admiration of the multitude, or he may enjoy his opportunities to promote the welfare of the community and prevent injury to it; or he may be quietly content in doing his duties faithfully from day to day, knowing that if he does the Lord's will, the results of his work will be part of the Lord's Providence.

Every one has more or less variety in his aims and satisfactions. One who does his work faithfully may take satisfaction in feeling that he is serving the Lord, in doing good to the neighbor, in providing for his family, in their good states, and in the natural and spiritual welfare of his neighbors, and many other good things. There is likely to be some leading aim in his life, and some chief satisfaction, around which are grouped other aims and satisfactions; which principal motive is probably to be found in the purpose which he has in view in his leading occupation; and whatever it is, it will rule over the subordinate aims, making them partakers in its quality. A good man will enjoy many good satisfactions, all partaking of his ruling quality; and an evil man

will enjoy his evil pleasures, all of which are servants of his chief aim. Or, if such order is not attained, because of conflicting desires, there is still a tendency towards it, and it will be attained in the end.

Among the countless possible satisfactions, there are some that flow in from the world through the senses, and some which come down through the soul from the Lord out of heaven. Both kinds may be good or may be evil according to the order in which they are arranged. If the pleasures of sense and the world are put first, and Divine and heavenly things are used as means to the acquisition of such pleasures, the whole is vile; but if Divine things are put first, and the others are made to illustrate and sustain them, the whole is good.

Every thoughtful child may know the difference in these satisfactions and in the order of them. He has, if he will observe it, a happiness in obeying his parents, and doing faithfully the little things given him to do: and this happiness is given to him from the Lord in heaven. If he has this inward happiness it gives a real satisfaction to his recreations and plays. But the pleas-

ures of play and of food and others, are from the outside, and in themselves belong to the body ; and if he makes these his sole object, neglecting his duties of obedience and usefulness, or doing them unwillingly and unfaithfully, only for the sake of getting his pleasures, he makes the things of the world his centre, and the things of heaven their servants, and there is no real heavenly happiness in him.

Now, the bread upon the table in the tabernacle, represents this heavenly satisfaction with which the Lord delights and strengthens all who do what is good or what is right from Him. It is the bread of heaven, by which men are nourished and increased in goodness, and are prepared to become a part of heaven. And the order of the making and arranging of the bread, represents the order in which the satisfactions of good life are prepared for our enjoyment.

It was made of fine flour, which was the gift of the people. The wheat which the Sower soweth is the Lord's example and instruction in doing good. If we receive His teaching, and see that He gives us to do what He loves to do, and that He will be with us as we do it, the seed is sown

in our hearts. In the search for méans and opportunities to do it, the seed sends down its root into the earth of facts and experiences, and into the air it raises its tender hope of usefulness, and by gathering knowledge with its root, drinking in from the atmosphere perceptions of truth and kindness, and thinking these things over with the effort to do good, in the warmth and light of the Divine sunshine, the plan grows to maturity, and all the wise thought and kind feeling that have been accumulated as it grew, are put forth in the work and embodied in it.

The duties which we do are ever changing ; as soon as one is done we must plan for the next ; thus we are ever sowing new seeds, and preparing new harvests. And these are harvests of wheat, if they are done as the Lord's work and in the hope of living from Him in doing them. The works then are filled with wise and affectionate thoughts which He communicates : these are the flour of which the wheat is made, and which may be laid open and gathered from it. While we work this is all put into the work, not appropriated to ourselves, and we are left fainting. But the truth and kindness in it are intended also for

our instruction and support in doing good ; and if examined with the knowledge that it is intended for us also, and under the sense of the goodness of the Lord in providing it for us, it becomes to us the bread of life from the Lord.

A tenth of all their wheat and flour was to be brought by the people to the priest ; for a tenth was a representative of the whole : and of the flour he was to make the bread, and arrange it upon the table before the Lord ; which represents the explanation of the good things which the Lord puts into work done from Him, and of His love for those who do it. Twelve loaves of generous size the priest was to make, after the number of the tribes of Israel, and of the fruits of the tree of life, to represent all the varieties of delight and satisfaction which the Lord gives to those who work with Him. Six in a pile he placed them, because six is the number of laboring days, and represents the full state of labor ; and in two piles side by side because the satisfactions of the Lord are equally communicated to the effort to do right and the effort to do good. And a golden cup of frankincense was placed upon each pile, which was afterwards burnt upon

the altar, because fragrant incense is the outward symbol of the gratitude and praise which ascend when the goodness of the Lord is known and received. "A memorial" to Jehovah, it is called; that is, an acknowledgment from just and grateful love.

Every Sabbath it is the duty of the priests to present these interior things of good work from the Lord, in such a way that men who do such work will feel their hearts nourished by the Lord and strengthened to do well. By showing this of representative works, it is seen to be true of the whole, and the whole life is made glad and encouraged with the peaceful Presence of the Lord; while the representative experience of good life that is brought to them is for the encouragement of the priests.

The peace of heaven, the satisfactions and delights of the Lord's Presence in a life of doing His work, are the bread which we should ever find in the church. In the world we find many pleasures, which may be good or bad according to the place that is given to them. In the church we should find the holy satisfaction of the peace of the Lord in our work, which, as the chief of delights, hallows all the rest.

We should do good, and bring the wisdom and kindness of it in our hearts, that from the interpretations thereof we may feel that the Lord is with us, and may learn of the satisfactions of working with Him. Thus the Living Bread that came down from heaven will become our daily bread, nourishing our souls with the peaceful delights which constitute angels' food.

V.

THE ALTAR OF BURNT-OFFERING.

An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings and thy peace-offerings, thy sheep and thine oxen : in all places where I record My name, I will come unto thee, and I will bless thee.

And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone : for if thou lift up thy tool upon it, thou hast polluted it. — EXODUS xx. 24, 25.

THE religious observances required of the Jews were so unlike those required of us, that they seem to have no relation, and to be of no possible use to us. The books in which those ceremonies are described and enjoined are so different from our Gospel and from any revelation which we can conceive of as now coming from God, that their Divine origin to many seems doubtful ; or, at least, their importance as a revelation from God seems to have passed away.

If there were no deeper meaning in them than that of the letter, this appearance would be true ; for certainly it would be of no advantage to us

now to sacrifice sheep and oxen upon altars of stone or earth ; and minute instructions with regard to such sacrifices would be of no importance.

But it should be remembered that such sacrifices have never been, in themselves, more acceptable to God than they are now. He has not changed. He always desired mercy and not sacrifice, and preferred a knowledge of God to burnt-offering. To do justly, to love mercy, and to walk humbly with God, was ever more acceptable to Him than thousands of rams or ten thousands of rivers of oil. To sensual men incapable of spiritual worship, carnal sacrifices were permitted as representatives of true worship ; and the acceptable forms of the sacrifices were minutely described, that men hereafter might see in them a true picture of their spiritual duties to God.

The Lord always has more to say to us than we can bear ; His words always mean more than we can understand. To Him eternity is present, and the thoughts and affections with which He would bless us to eternity, are enwrapped in the simple words which He speaks for to-day.

When the Lord spoke to Moses, His thoughts were not principally of earth and stones, of sheep

and oxen. These do not compose the eternal life of men. He thought of human affections, principles, and states ; of the love of men and the good they may do to one another ; of their capacity for knowing Him, and enjoying His love and the true light of His wisdom. From such thought He commanded the Israelites to build unto Him an altar, permitting them to understand and to erect a mound of earth or stones upon a hill, which mound should be consecrated to Him and belong to Him, and upon it their other offerings should be made ; but requiring of all who are able to understand Him better, that they should do according to their understanding.

In the minds of men there are spiritual elevations and depressions, hills and valleys ; there are states of exalted feeling and far-reaching views, and there are low states with limited views. There is good ground, also, which receives good seeds with affection, and brings forth good fruits ; and there are rocky places where only knowledge is loved, and not works of affection. There are trees and plants of many kinds, according to the principles which are sown and cherished in the heart ; and there are warm, sensitive loves, inno-

cent and gentle as lambs, patient, kindly, and useful as oxen, or selfish and ferocious like wild beasts.

Of the things within man the Lord thinks and speaks ; for usefulness and happiness in this world and in the spiritual world, depend upon the loves and the thoughts of the heart. If these be good and useful, the man is so, and shares in the happiness of angels ; but if they be selfish, such also is the man.

That the affections of men may be made more noble and may be blessed by the Lord, the Lord commands every one who loves Him to build in his heart an altar unto Him. For, in order that the Lord may come manifestly to men, they must prepare in their own hearts a holy place consecrated to Him. If the whole mind, in every state and at every time, be devoted to pleasures and selfish pursuits, there is no room in it to receive the Lord consciously. The presence of the Lord cannot be felt unless we leave the low plains in which we live, and go apart to a more elevated, quiet spot, and there do all that we are able to do to prepare a place for the Lord. He teaches us what to do ; and He promises to come unto us and bless us when we have done our part.

An altar of earth He commands us to build unto Him. The earth receives seed, cherishes it, and brings forth fruit. The earth of the mind is our desire to be good, to be instructed in the truth, and to produce good works. Our desire for good life we must raise before the Lord as an altar, and consecrate it to Him ; we must direct it to Him alone as the only source of the truth and the love which constitute good life and can satisfy our desire.

When, from a longing for goodness, we come to the Lord with the distinct acknowledgment that all goodness is from Him, we raise our altar of earth unto Him. And, once erected in the mind, the altar of acknowledgment of the Lord remains, unless neglect or violence destroy it, and to it we can return again and again. We go down from it to engage in work or recreation in the world ; we go up to it whenever, wishing for nobler feelings or truer thoughts than we find in the world or than are natural to ourselves, we seek them from the Lord.

The altar of earth is the desire to be good and the confession that all good is the Lord's. The particular good feelings and true thoughts that we

seek from Him, are the offerings we bring to the altar.

To bring offerings to the Lord is not to give Him what we have and He has not. We have nothing but what He gives. He gives knowledge of good indirectly, through parents and playmates, through good men and women, as well as by His own Word and by His own perfect example. A knowledge of good, and good influences, are never wholly wanting. But goodness does not live and multiply in us till we confess it to be the Lord's, and it touches the fire of His love upon His altar. From that touch it lives and multiplies and fills the mind.

The Jews were commanded to bring tithes of all their increase, of flocks and herds and fruits of the earth, unto the Lord's altar,* to represent the conscious reception of good of every kind from Him : and as long as they obeyed the command they were abundantly blessed in all the good things they desired. So it is spiritually with us. Whatever good affections we desire — whether grateful love for the Lord, trust in His Providence, the love of serving others, a spirit of for-

* DEUTERONOMY xii.

giveness, or a love of truth for truth's own sake — if we come to the Lord with the confession that it is His alone, and a sincere desire that He will bless us with it, we have whatsoever we ask.

Such affections were represented by the various animals offered by the Israelites upon their altars. Lambs signified the innocent trustfulness which we see imaged in lambs ; and the offering of them upon the altar represented the confession which spiritual men must constantly make that such innocence is from the Lord alone, and their reception of it in close conjunction with Him.

Offerings of oxen represented the reception of the love of doing the good work of daily life. Burnt-offerings, which were required at regular times, and were entirely consumed upon the altar, signified a state of devotion to the Lord and worship from good affection. Peace-offerings, which were voluntary, and were partly burned upon the altar, and partly eaten as feasts, represented the exercise and enjoyment of good loves from the Lord, with the perception that they are from Him. Such spiritual offerings, in all their varieties, are described in the Books of the Law ; and as we learn to understand them, it will be our duty and

our privilege to offer them unto the Lord, with the sure promise of His blessing, upon the altar of our desire for good life, consecrated to the Lord.

In our progress from a natural to a spiritual state, before we learn to love to be good and to look to the Lord for goodness, we love truths and a life in accordance with them as the holiest things we receive from the Lord. Goodness of heart, that desires to be instructed and to do good, is the earth of the mind; and firm, unchangeable truths are its rocks. An altar of stones some can build more easily than an altar of earth. Before we are ready to raise our hearts to the Lord from a soft, warm affection for doing uses, we may possess and believe many truths of heavenly life, and may desire and pray for the good life of which they tell us, and which they are the means of introducing. Such worship also is acceptable to the Lord, provided that the truths from which we worship are not of our own device and imagination, but are those that the Lord teaches in the Word. It is impossible for us to hew them without shaping them according to our selfish wishes, and unfitting them to receive genuine good life from the Lord. That truths may

conjoin us to the Lord, they must be truths which the Lord reveals, accepted by us in simplicity, just as He teaches them.

We are at liberty to worship either from such truths as these or from the sincere desires of a good heart. But if we would have eternal life, from one or the other, whichever we may possess, we must build an altar to our Lord, the only living God. If we love to be good, from that love we must serve Him, and ask from Him good life: if we love truths, from the truths we must ask of Him the love of living as they teach. And whatever good we ask from goodness or truth we shall receive. For the Lord teaches us to ask only to fit us to receive. He cannot grant petitions that are not according to the nature of genuine goodness or of genuine truth; but more than any father loves to give good things to his children, our Heavenly Father loves to give the spirit of love and wisdom to them that prepare themselves to receive it.

VI.

THE MORNING AND EVENING SACRIFICE.

Now this is that which thou shalt offer upon the altar ; two lambs of the first year, day by day continually.

The one lamb thou shalt offer in the morning ; and the other lamb thou shalt offer at even :

And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil ; and the fourth part of an hin of wine for a drink-offering.

And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD. — EXODUS xxix. 38-41.

AS long as we look upon the Israelitish ceremonies merely in their relation to the children of Israel, they will seem to be the ceremonies of a very external people, performed with a gross, if not altogether mistaken, idea of Him Whom they worshipped, and with an equally obscure idea of the use of worship. If this were all that is to be learned from them, they would not

be worthy of more than a passing glance; as remains of a barbarous age.

But what, then, is the element of vitality which has preserved so minute a record of them to our day? How do they come to be mingled with precepts, songs, and prophecies which have been the foundation of morality, religion, and hope, for so many generations? And how was it that, as related in the equally minute record of the mode of their delivery, they so plainly seemed to be commanded by Jehovah Himself?

The answer of the New Church is, that the Scriptures are, indeed, a revelation from God, partly clear and partly obscure, as men have been able to receive it; and that they treat throughout of Divine and heavenly things, which sometimes are plain, and sometimes are represented, as in parables, by the natural story and observances.

The altar, made of the earth which receives seed and brings forth fruit, represented the desire of humanity for the truth and the goodness of God. The animals offered upon the altar were representative of various affections such as we see imaged in the animals. Offered as burnt-offerings, they signified the acknowledgment that

these good affections are wholly from God, and conjunction with Him by means of them. Burnt up without the camp as sin-offerings, they represented the thorough removal from the heart of the selfish feelings that naturally preoccupy the heart. Sacrificed as peace-offerings, and eaten in feasts before the Lord, they represented the nourishment of the mind from the Lord, with good affections and truth concerning them.

The whole of worship consists in the removal of what is bad and false, and the reception of goodness and truth from God, with a life according to them. And the representative of worship with the Jews, consisted in sacrifices and offerings significative of these essentials of spiritual worship.

The chief of the animals used in sacrifices was the lamb. A lamb is proverbially a representative of gentleness and innocence. It is affectionate and playful, with no desire to do hurt, and no means of attack. It follows its mother with closest affection, and can be taught, as it is always in the East, to follow its shepherd with similar devotion. It loves play, it loves food and drink ; but it will leave everything at its master's call,

loving him most, and depending upon him for everything else.

This is not a representative of mere want of desire to do wrong, or negative innocence as of something without life ; it is an image of positive innocence, which consists in earnest devotion to the Lord, with entire trust in Him for everything. This innocence is sensitive, alive, and active, quick to hear His voice, ready to follow Him, and to receive gratefully any good thing that He may give.

To burn the lamb upon the altar, is to come with such affection as this to the Lord, acknowledging it to be His, and perceiving in it the sacred fire of His Divine love.

Is not this the chief element in true worship ? The first of all the commandments is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." To obey this commandment is to come before the Lord with the innocent love which a lamb represents. It is to trust and love Him as a lamb does its shepherd, preferring Him to all things else, following His voice with perfect confidence, accepting what He gives as all-sufficient for us.

We have other duties besides this inmost duty. We have works of purification and of use to the neighbor to do. We cannot always think directly of the Lord. We must come down from states of elevation to do the work of life on lower planes, permitting the mind to attend directly to lower things. But at the beginning of every work, when as yet it is in contemplation, we can in full view of it come interiorly to the Lord with the offering of a lamb. And when the work is done, we can return to Him again with a lamb, acknowledging that all that is good in our work is His; saying, We have done Thy will, O Father! and receiving the peaceful reward of His love. If this be faithfully done, good from the Lord fills all our work, and we do not defile it by taking it to ourselves.

Life is full of beginnings and endings, of mornings and evenings; and if these be sanctified by the Lord, the whole of life is sanctified. Every day should have its quiet preparation for the work of the day, its state of lamb-like seeking of the Lord, that we may be cared for and guided by Him through the day; and the fatigue and obscurity of evening should not prevent full confes-

sion from the heart that goodness and wisdom and strength and safety are from the Lord alone.

In entering upon any new state of life, assuming any new responsibility, or beginning an important work, as we hope for the blessing of the Lord upon us, we must bring a lamb to His altar. This is not so difficult at the beginning of untried experiences as after they are past. The dangers and difficulties which threaten, almost compel humiliation before the Lord. As in the morning light, we see that we have no way of obtaining good results but by His help. When, however, these are attained, and the dangers are gone, we see less plainly the need of help, and our utter insignificance without it. Yet in the darkness of evening we know our duty, which is to acknowledge thankfully that the Lord has blessed us, and that the kingdom, the power, and the glory are His.

With every lamb for a burnt-offering, was to be brought an offering of wheaten flour mingled with pure olive-oil, and an offering of wine. The wheat which the Sower soweth is the Word, especially such things in it as teach us to do good works from the Lord. The Lord teaches these works

mainly by example. His own good acts are both fruits and seeds, which, falling into affectionate hearts, bring forth a harvest of similar works, which again serve for seed. And while the harvest is growing, the mind is looking forward to doing good, thinking kindly of the neighbor and maturing plans for benefiting him ; and this loving thought fills the works when they are produced and is the substance of them ; and when men receive and examine them, and perceive the kindness and the wisdom they contain, their hearts are nourished by them. Such loving thought from the Lord, with which good works from Him are filled, is the fine flour of the wheat.

The flour was to be mingled with pure olive-oil. The soft oil which soothes and heals, destroys friction, or burns with bright, warm flame, presents an image of gentle goodness. It is goodness that soothes and heals the spirit ; it is the knowledge of some common good which makes the combined action of men smooth and harmonious ; a burning knowledge of what is good throws a bright and glowing light upon objects otherwise obscure or invisible. And the purest of oils, which was selected for anointing and hallow-

ing all the sacred emblems of Israelitish worship, represents a knowledge of the Lord's goodness, which sanctifies with holy fear every act of true worship.

Loving thought for the neighbor, permeated and hallowed by a perception of the Lord's goodness, is therefore represented by the offering of flour mingled with oil.

The drink-offering, or pour-offering — so called because it was poured out upon the altar — was of wine. Wine is water drawn up from the earth by the vine, filled by the leaves of the vine, sporting in the air and sunshine, with sweetness and spirit, and presented for use in clusters of grapes.

Water, from its cleansing and nutritive powers, is an ultimate form of truth which distinguishes between good and evil, and teaches what is right. The vine is any human mind which loves to learn such truth from the Word of God, to see it in its relations to the Lord's love and to heavenly life, and to present it to others full of the sweetness and the spirit of spiritual love and thought. The Lord called Himself "the true Vine," because He thus learned and lived all the truth of the Word, presenting it to us filled with His own life. Wine

is, therefore, truth which will help men to do what is good and right, taught with evident love and thought for their spiritual happiness.

These were all the elements of the burnt-offering — the lamb, the flour mingled with oil, and the wine. And these were to be offered every morning and every evening upon the altar unto the Lord, to teach all who would worship in spirit and in truth the orderly and acceptable manner of worship. The first essential is an innocent devotion to the Lord, with perfect confidence in His Providence. The second is a love of doing good to the neighbor, filled and sanctified by a knowledge of the Lord's goodness. And the third is genuine truth of life from the Word, made sweet and living by a perception of the love and the spiritual wisdom of the Lord in it.

Devotion to the Lord is not acceptable without a love of doing good to the neighbor, nor is a love of doing good acceptable unless it be hallowed by a knowledge of the Lord's goodness in it, nor are all acceptable without a knowledge of what is spiritually right as the Lord reveals it. But when we bring to the Lord our innocent devotion, with love for the neighbor, love for the Lord's good-

ness, and true wisdom of life from Him, the fire of His love gives life to them all ; and “an odor of rest,” or perception of peace, is the token of union between God and man.

VII.

MERCY, AND NOT SACRIFICE.

For I desired mercy, and not sacrifice ; and the knowledge of God more than burnt-offerings. — HOSEA vi. 6.

THE word "sacrifice" has come to mean in common speech a giving up or loss of what is valued. Literally, however, the word means to make sacred ; and in ancient worship the sacrifices were not lost or given up, but were mostly eaten as feasts before the Lord. The blood was sprinkled upon the altar, the fat was burned upon it, the breast was waved, and the right shoulder lifted up before the Lord, and then given to the priest, and the remainder was returned to him who offered it, as a feast for himself and his friends.

In this there was a giving up and a receiving again. Merely for a feast the animal might have been slain and consumed at home. In taking it to the altar, giving a part to the service of the Lord, and receiving the rest sanctified by the

altar, there was a relinquishing of one's own proprietorship, and an acknowledgment of indebtedness for good to the Lord. The feast became a feast from the Lord, which otherwise might have been mere enjoyment of one's own good things.

Spiritually the animals offered in sacrifices represent the several kinds of innocence, charity, and mutual love, which they image to us.

We are introduced into life in states of infantile innocence, and, through the gentle, trustful years of childhood, kindly, charitable acts become habitual to us. Afterwards we live in society with mutual usefulness and civility derived from childhood's habit, continued partly by necessity. It is entirely possible to be content with such good life and its rewards and pleasures, external though it be, and apparently all our own.

But a better thing also is possible. Recognizing the emptiness of such life, and its falseness — for its good forms may cover an unexplored depth of selfishness — we may earnestly seek more satisfying goodness from the Lord. In the inmost heights of our spirit we may raise to Him an altar of desire for better life, and of acknowledgment that sincere good love is His alone. To

this altar we may bring our childhood's forms of innocence and charity, confessing that enjoyed merely as our own they are superficial and unsatisfying, and asking from the Lord the innocence of heart and the sincere love for one another which they represent.

The ceremonies observed in relation to the sacrifices represent the spiritual changes by which the mind approaches the Lord and lives anew from Him. The sprinkling the blood and burning the fat upon the altar represent the confession that the truth which teaches good life and all pure goodness are the Lord's; the waving the breast and lifting up the right shoulder, which were the priest's portion, before the altar, represents the new life then given by the Lord to our charity and to all the works of it; and the feast from the remainder signifies the appropriation of good affection by those who thus spiritually worship the Lord, and their interior friendship.

Good, kind, friendly love from the Lord, with the desire to do for one another, in His service, all the good we can, is the effect of spiritual sacrifice. This is the mercy which the Lord desires. Mere formal worship which has no such result is

the empty sacrifice in which He does not delight. Spiritual charity is the fruit and manifestation of sincere worship: "By this shall all men know that ye are My disciples, if ye have love one to another."

There is, however, another part to the worship of the Lord besides the reception of neighborly love from Him, and that is the knowledge of Him in the heart, which was represented in the Jewish Church by burnt-offerings.

There are duties to the Lord as well as duties from Him to the neighbor; there is love for Him and a sense of His love for us, from which mutual love is derived, but which is distinct from it as the fire from the light of the fire, and is between the Lord and our souls alone.

The flesh of the sacrifices, consecrated before the Lord, was eaten as a feast, to represent the nourishment of the mind by friendly love of doing good to one another. The flesh of the burnt-offerings was wholly consumed upon the altar, representing the perfect conjunction of the fire of the Lord's love with our innocent devotion. The smoke of the offerings was therefore called "an odor of peace before Jehovah"; because such conjunction is peace itself.

No one can thus love the Lord, who is not deeply and even desperately conscious of the evil of his own heart ; the innocence with which the Lord unites Himself is not the natural innocence of childhood, but the innocence of thorough repentance ; to the sincerely penitent the Lord's love gives peace, and the Lord Himself is known.

This knowledge of God is the result of spiritual burnt-offerings, as charity in life is the fruit of spiritual sacrifice ; and these are the essentials of interior worship, which the Lord desires more than forms and ceremonies.

It is commonly believed that the sacrifices and offerings of the Jews prefigured the sufferings of the Lord upon the cross ; and since in the common opinion a sacrifice is a loss that is suffered for the sake of a greater gain, or a penalty paid for a fault, it is believed that the death of the Lord was the penalty which He paid for our sins ; that we might for His sake again be restored to Divine favor.

It is true that the sacrifices and burnt-offerings did refer to the Lord ; for He glorified His Human Nature in the same way that He regenerates us. With the loving-kindness of God He

served men in most faithful friendship ; He made His Humanity innocent as the truth itself, and offered it all to the vivifying fire of the Divine Love. The whole meaning of the burnt-offerings and sacrifices was fulfilled in Him. Yet not by that are we saved ; not even if we know and believe that it is accomplished in Him. The love of God is brought close to us, the Divine charity is at hand to fill our lives. They do not bless those who only believe that they are here ; but those who put away the evil of their doings, and from the Lord do good ; and those who with the innocence of penitence bring their whole hearts to the Lord and are made alive by His Love.

The empty form of sacrifice and offering is not desired from us, but the mercy which the Lord teaches us to show to one another, and the knowledge of the Lord's love which follows sincere repentance.

VIII.

THE LAW OF BURNT-OFFERINGS.

And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock.

If his offering be a burnt-sacrifice of the herd, let him offer a male without blemish : he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

And he shall put his hand upon the head of the burnt-offering ; and it shall be accepted for him to make atonement for him.

And he shall kill the bullock before the LORD : and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

And he shall flay the burnt-offering, and cut it into his pieces.

And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire :

And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar :

But his inwards and his legs shall he wash in water : and the priest shall burn all on the altar, to be a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt-sacrifice ; he shall bring it a male without blemish.

And he shall kill it on the side of the altar northward before the LORD : and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

And he shall cut it into his pieces, with his head and his fat : and the priest shall lay them in order on the wood that is on the fire which is upon the altar :

But he shall wash the inwards and the legs with water : and the priest shall bring it all, and burn it upon the altar : it is a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

And if the burnt-sacrifice for his offering to the LORD be of fowls, then he shall bring his offering of turtledoves, or of young pigeons.

And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar ; and the blood thereof shall be wrung out at the side of the altar :

And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes :

And he shall cleave it with the wings thereof, but shall not divide it asunder : and the priest shall burn it upon the altar, upon the wood that is upon the fire : it is a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD. — LEVITICUS i.

IN Christian worship we go to the Lord in our own hearts, and carry to Him our confessions of fault, our desires to do good, our affections, our thoughts, and our principles. The purpose in carrying such things to Him is, that the evil in them may be removed, the affections purified and strengthened, the thoughts and principles made wise and true, and especially that the Lord will unite Himself with the purified elements of our minds, and give them life and peace.

But the spiritual things in us are obscure ; we scarcely distinguish among them good from evil. Our worship also is obscure : we believe that the Lord is with us, and that He will hear us and do us good ; we humble ourselves before Him in a general way, receiving a general sense of protection and benefit ; but the respects in which we particularly need help we do not distinctly see, the evil is not distinctly confessed, nor the good intelligently desired ; and consequently the blessing of the Lord does not come fully to our perception as He desires that it should.

It is as a guide to acceptable spiritual worship that the particulars of that worship are pictured before us in these laws of burnt-offerings and sacrifices.

The altar is a representative of the acknowledgment of the Lord in our hearts ; it was at the door of the tent, because that tent, in which the Lord was sensibly present, was a representative of heaven, and our acknowledgment of the Lord is erected in our hearts where the influences of heaven open upon it.

The cattle for offerings represent the patient affections for usefulness which they really are ; the sheep and goats represent our spiritual affections for one another as disciples and followers of the Lord ; the doves are affections for innocent thought of the Lord's love and providence ; and the fruits of the earth are from principles of good life which we learn and cherish till we can do the works of them.

Out of the tent Jehovah spake these laws to Moses, to signify that the Divine Love reveals them through heaven as means of conjunction with Itself.

"From the herd and from the flock" offerings were to be brought, and not from other beasts ; for the Lord does not unite Himself with fierce passions nor with selfish ambitions, nor even with powers of understanding, but only with affections

for doing good ; either the good of natural kindness, or that of spiritual service. We cannot go to the Lord asking for bodily comforts or social position, for superiority to others, or for worldly or mental acquisitions, and expect an answer of peace. To go to Him with such desires prominent is carrying to His altar animals that are not accepted. But if we desire the peace of the Lord's Presence in bearing with one another's faults, in doing neighborly kindness, in our love for our families and friends, and go to the Lord with affections for these, we take acceptable offerings, and if we offer them rightly, we shall surely receive His blessing.

That there is an acceptable mode of offering them, and a manner not acceptable, is evident from the fact that we do sometimes intensely desire such blessing from the Lord as we know He desires to give, and even earnestly pray for it, and do not receive it. This is not because of any arbitrary conditions connected with His blessings ; but because it is essential to them as blessings in us, that we receive them rightly. The most long-suffering patience, a love of heaven with foretaste of its delights, even a conscious reception of the

power and purity of the Lord's love, would be no blessing to us were we in a state to be proud of it, and feel better than others on account of it. That such things may be good in us, it is absolutely necessary that we receive them from the Lord, and keep them in full sensitive acknowledgment that they are His.

Precisely these essential conditions of blessing are represented by the mode of preparing the offering for the altar. Whether the animal were from the cattle, from the goats, or from the lambs, the manner was in the chief particulars the same. The cattle represent patient love of service; lambs and sheep, innocent love for the Lord's goodness, and mutual love among those who receive of His goodness; and goats, innocent love for His wisdom and for a life according to it. Such love for Him and for one another the Lord commands us to have. It is not ours by nature, but His; and is begotten in us by His teachings.

The perfect male of either kind which was brought for a burnt-offering, represents the love of the Lord's teaching by which the affection is multiplied. It was brought to the altar and killed beside the altar by him who offered it, to repre-

sent our coming to the Lord with such affection as we know He commands, and wholly giving it up as ours, that it may live from Him alone. The blood was sprinkled upon the altar to represent the perception then that all the truth in us from which the affection lives and grows, is the Lord's own thought; and the flesh was consumed by the fire of the altar to represent the peaceful life of the Lord uniting with all the affection and consecrating it as His.

Other details of the ceremony also are of important significance, but these are the chief points; and these every one may observe in the prayers which unite his heart with the Lord. He prays for no selfish advantage; he prays for purity and strength of good love. He confesses that the love is not his, but is of the Lord's command. He acknowledges it to be the Lord's, and gives it up wholly as his own. He perceives that the truth as he thinks it, is the Lord's thought in him, and that the love burns in him with the purifying fire of the Lord's Presence.

The lesser details are scarcely less instructive as to our states of worship.

The animal when offered to the Lord was

flayed ; because the knowledge of present circumstances and opportunities, which, as the skin, gives form to affection, does not become a permanent part of our spirits, living from the Lord. We are to see that the affection is pure ; and the Lord will provide opportunities.

It was divided into pieces and laid upon the altar, with the head and the fat, because the Lord's love is felt in our affections in order, from within outward, touching first thoughts of Him, and the inner springs of delight, and successively the various powers of reception and action.

The intestines and the legs were washed with water, because these are the ultimates of reception and action. In receiving any good and pleasant things which nourish the mind, even in learning truth, there is always a mixture of self-satisfaction or self-indulgence ; and in doing good there is a further defilement by our pride or indolence or other perversity ; and these defilements must be confessed as sins and repented of, before the whole mind can be filled with the Lord's Presence.

If the offering were of doves, the head was first burnt upon the altar, because in the innocent love

of thinking and communicating heavenly truth, which they represent, it is in holy thought of the Lord Himself that His Presence is first perceived, and then the blood was pressed out upon the wall of the altar, because then He unites Himself with all true thought concerning His kingdom. The crop with the filth thereof was plucked away and cast in the place of the ashes, because the Lord does not unite Himself with knowledge in the memory, which is laid aside with other facts and remembrances of spiritual states, but only with truth which lives in the thought and is loved. The priest was commanded to cleave it with the wings thereof, but not to divide it; for the right side corresponds with the perception and understanding of the goodness of the Lord's Providence, and the left with the perception and understanding of its wisdom : and the goodness is not understood unless the wisdom be seen at the same time ; neither is the wisdom understood unless the love be seen with it. In right thought of the two together the Lord is present.

Another most important part of the law required that the *priests* should sprinkle the blood upon the altar, and arrange the fire and the wood and burn

the flesh thereon. As David and other kings of old represented the Lord's Divine government, the priests represented His love of saving — of leading men to love good freely ; and their work represented His work of drawing men to Him, and in Himself uniting them with the Father.

It is vain for any one to bring his prayers and offerings to the Father, neglectful of His Humanity in which alone He is manifest. He cannot thus come near to God, nor obtain a living response. The Lord alone teaches us the Divine truth, and He alone imparts from His own substance affection that lives with Divine life. In these essentials of salvation, His work was represented by the priests in their sprinkling the blood of the burnt-offerings on the altar, and laying upon the fire the wood and the flesh ; for the wood by which the fire that came out from God was continued, and which was itself the fire of the sun embodied by living trees, represented the Divine fire brought down to the apprehension and for the use of men, by the Lord through His Divine living of truth. By the living fire which He embodied, He vivifies all good love in men.

As the priests represented His Divine minis-

tration, if there is any duty and use for a true Christian ministry, it is that they may teach truth which is plainly from Him, may show the Divine goodness in His life and teaching, and may raise the affections of men to Him to be enkindled by Him.

And with us all, He is the Divine medium between us and the Divine Love. He receives our prayers and confessions, He gives to the truth we think its power and life. He lifts our affections to the Divine Love in Himself, unites our hearts with His, and finds His joy in blessing them with peace, — an odor of rest to Jehovah.

IX.

THE BREAD-OFFERING.

And when any will offer a meat-offering unto the LORD, his offering shall be of fine flour ; and he shall pour oil upon it, and put frankincense thereon :

And he shall bring it to Aaron's sons the priests : and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof ; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the LORD :

And the remnant of the meat-offering shall be Aaron's and his sons' : it is a thing most holy of the offerings of the LORD made by fire.

And if thou bring an oblation of a meat-offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

And if thy oblation be a meat-offering baken in a pan, it shall be of fine flour unleavened, mingled with oil.

Thou shalt part it in pieces, and pour oil thereon : it is a meat-offering.

And if thy oblation be a meat-offering baken in the frying-pan, it shall be made of fine flour with oil.

And thou shalt bring the meat-offering that is made of these things unto the LORD : and when it is presented unto the priest, he shall bring it unto the altar.

And the priest shall take from the meat-offering a me-

memorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto the LORD.

And that which is left of the meat-offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire.

No meat-offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour.

And every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt.

And if thou offer a meat-offering of thy firstfruits unto the LORD, thou shalt offer for the meat-offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears.

And thou shalt put oil upon it, and lay frankincense thereon: it is a meat-offering.

And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the LORD. — LEVITICUS ii.

BY the burnt-offerings of animals are represented the purification of our affections and the vivification of them by the Lord. By the "meat-offerings," which were offerings of *bread* in various forms, are represented the purification

of our every-day work, and the reception of the Lord in it.

The greater part of daily work is not made up of spontaneous acts of affection, but of duties done with thoughtful effort. We do not begin the day with thought of what we should like to do, but with thinking what our duties are for the day. These duties necessarily involve useful service to other people, or at least the preparation for such service. In thinking of them we may dwell upon the returns we hope for from them, as means of living to ourselves and our families ; or upon the pleasure of living in society and contributing our part to its welfare ; we may do it because there is spiritual life and health in neighborly service ; or we may desire to serve the Lord, and think and do what He would have us do for one another.

Good, useful work may be done in any of these ways ; but in only one of these do we expect a consciousness of working from the Lord, or think of that as the satisfaction to be found in the work. Some degree of satisfaction and of mental health is given from the Lord in them all, and this is the daily bread of those who do them ; but it is idle

to expect a sense of His loving presence unless we think of Him, and make it our purpose to do His will. Therefore it is that offerings of bread to the Lord are not from grains of every kind, but from wheat alone ; for this noblest of grains is a representative of duties done from the Lord.

It is not the external form of work which determines its quality : the same work may be done from many different motives : distinguished work may be in him who does it wholly selfish, and the simplest household duties may be done from a spirit full of the Lord and of desire to serve with Him. Works done in such a spirit are like wheat ; and the wise thought for others which fills the works is the flour of the wheat.

Not with useful wisdom alone does the Lord unite Himself, though we acknowledge the wisdom to be His, and desire to live it : penitence for evil, with a real knowledge of His mercy to us who are unworthy, is essential to a sense of His presence in the truth ; and this knowledge of His mercy attained through repentance, is pure oil of olives which is mingled with the flour. To these is added the frankincense of intelligent gratitude.

And when we bring to the Lord the wisdom of

daily use which we hope to live, penetrated with knowledge of His goodness to us and to the neighbor, and offered with grateful acknowledgment of the delightfulness of His gifts, a quickening fire kindles and unites with them all, and brings new life for the work.

“A memorial” of the bread-offering was burnt upon the altar, not the whole as in the case of the burnt-offering; for in the works of duty which the bread-offering represents there is a perception of the Lord when we turn rightly to Him, but in carrying it into life there is a sense of working as of ourselves. Yet because we should know and acknowledge that the power to work is from the Lord’s Humanity, the rest of the offering was given to the priests, who represent the Lord in His work of saving.

In the limited sense in which the work of the Christian ministry is represented by that of the priests, the truth is here taught that while the minister brings to the Lord the confession that is brought to him, and may be the means of communicating a perception of life from the Lord to him who offers it, a knowledge of the offerer’s good intentions and thoughts, and of his experi-

ence of the Lord's mercy, remains with the minister for his delight and comfort ; but all the personal thankfulness is given to the Lord. "The laborer is worthy of his hire:" but "unprofitable servants " are we all.

The duties of life may present themselves to us in many forms, and upon them all it is right to seek the Lord's blessing. We may come to Him with general knowledge of our duties to Him and the neighbor, not formed for any particular use ; which is represented by bringing an offering of fine flour not formed into bread. Or we may ask for the blessing of the Lord in our regular employment, and in the lesser external duties which necessarily belong to every one's occupation. We prepare for these things true and charitable thought, which is represented by fine flour for cakes and wafers. It is prepared for use by our knowledge of the daily need of those we serve, and desire to supply that need. And it is appropriated to us and built into our spirits by living it. The truth for our chief work is represented by the cakes of bread, which were the chief supply, and were baked within the conical earthen oven : and that for external necessities is represented by

the wafers baked upon the outside of the oven. In the cakes oil was *mingled* with the fine flour ; but the wafers were *anointed* with it ; because, though all our works may be done with a sense of the present goodness of the Lord, and in a spirit of kindliness, that sense cannot be so intimate in the tasks which are only preparatory as in the main work of the day, to which our life and strength are chiefly given. Yet it is our duty and our privilege to bring the thought for them all to the Lord, that our day may be spent in His service, and our daily bread may be the Living Bread of His body.

Not only in the regular duties of daily life does the Lord appropriate Himself to us ; there are incidental duties, out of the regular course, for individuals and for society, which every one is called upon to perform. The thought for these is represented by the hastily prepared bread of the baking-plate or the pot : by the one if the duty be undertaken with love for the needed use ; by the other if from a desire to do our whole duty rightly ; for these are represented respectively by baking and boiling. If the bread of the baking-plate were offered, it was broken in pieces and oil

was poured upon it ; because the love for such use is not set and determined, but is ready for any good service, and soft with kindness. The other bread is already prepared for any service, because it is prepared by the love of doing our whole duty rightly.

Of all these the "memorial" was burned upon the altar, and was called "an odor of rest to Jehovah," because when we bring to the Lord the useful thought and good intention which they represent, the Lord blesses them with peace. The rest of the offering belonged to the priests ; because all our work thus consecrated by the Lord is of the Lord in us.

Another law in regard to the bread-offering, is that no leaven and no honey were to be burnt with it upon the altar. Leaven, which is the beginning of fermentation or corruption, represents the thought of self by which good works are inflated and made insincere ; and honey represents merely natural pleasure. For useful works with natural elation in them, and even for sensual pleasure that is orderly, we may be thankful to the Lord ; but we must not expect in them His Divine peace. "As an offering of firstfruits ye

shall bring them to Jehovah ; but upon the altar they shall not ascend for an odor of rest."

But "upon all thine offerings thou shalt offer salt." "The salt of the covenant of thy God" is the desire which love has for wisdom, that it may do good wisely ; and the desire which wisdom has for love, that it may live and be fruitful. It is the element that makes heavenly food savory, and assimilates it to the life. To be without it, is to know truth and have no care for living it ; it is to feel kindly and not care to be helpful. There is no life from the Lord in such truth or such kindness as this. The Lord gives life to those only who are kind and also eager to be really useful ; or who know the truth and are earnest in doing it.

Besides the offerings in preparation for daily duties, good works as we do them, full of fresh new thought, should be presented to the Lord with the confession that the truth and charity in them are His, and that they are good for human life because they are His. We are to remember the mercy of the Lord in permitting us, who are wholly unworthy, to do them, and give thanks to Him for the spiritual delight of them. The peace

of heaven then unites with the charity, with the knowledge of the Lord's mercy, and the thankful delight : we are relieved from the danger of praising ourselves for the work, and are accepted as servants of the Lord, doing His will, and living from His life.

X.

THE PEACE-OFFERINGS.

And if his oblation be a sacrifice of peace-offering, if he offer it of the herd ; whether it be a male or female, he shall offer it without blemish before the LORD.

And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation : and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the LORD ; the fat that covereth the inwards, and all the fat that is upon the inwards,

And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire : it is an offering made by fire, of a sweet savour unto the LORD.

And if his offering for a sacrifice of peace-offering unto the LORD be of the flock ; male or female, he shall offer it without blemish.

If he offer a lamb for his offering, then shall he offer it before the LORD.

And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation : and

Aaron's sons shall sprinkle the blood thereof round about upon the altar.

And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the LORD; the fat thereof, and the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards,

And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the LORD.

And if his offering be a goat, then he shall offer it before the LORD.

And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

And he shall offer thereof his offering, even an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards,

And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour: all the fat is the LORD'S.

It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood. — LEVITICUS iii.

And this is the law of the sacrifice of peace-offerings, which he shall offer unto the LORD.

If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace-offerings.

And of it he shall offer one out of the whole oblation for an heave-offering unto the LORD, and it shall be the priest's that sprinkleth the blood of the peace-offerings.

And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

And if any of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

But the soul that eateth of the flesh of the sacrifice of peace-offerings, that pertain unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people.

Moreover the soul that shall touch any unclean thing, as

the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace-offerings, which pertain unto the LORD, even that soul shall be cut off from his people. — LEVITICUS vii. 11-21.

And the LORD spake unto Moses, saying,

Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace-offerings.

His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved for a wave-offering before the LORD.

And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.

And the right shoulder shall ye give unto the priest for an heave-offering of the sacrifices of your peace-offerings.

He among the sons of Aaron, that offereth the blood of the peace-offerings, and the fat, shall have the right shoulder for his part.

For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest and unto his sons by a statute forever from among the children of Israel. — LEVITICUS vii. 28-34.

THE peace-offerings of the old-time churches were feasts before the Lord. They were offered freely, from glad, thankful hearts, and were eaten with social enjoyment. They were an

important part of all the great festivals, expressing the thanks of the offerers for the Lord's mercies, and their pleasure in serving Him. They were brought upon occasions of victory, and of any great success, national or private ; if promised beforehand in the event of success, they were paid as vows ; if spontaneously offered as a return justly due, they were free-will offerings.

As offerings of thanksgiving, they represent the thankfulness of love to the Lord for spiritual blessings ; as vows and free-will offerings, they represent the acknowledgment and confession of what is *due* to the Lord ; and as feasts before the Lord, which they all were, they represent the reception from the Lord and enjoyment with one another of spiritual wisdom and goodness of various kinds.

The animals offered were either from the cattle or from the flocks. Sacrifices of cattle represented worship of the Lord in thankfulness for natural benefits, as for health and prosperity, with a spirit of benevolence, liberality, and kindly helpfulness towards all. Sacrifices of sheep represented thankfulness for the blessings of deliverance from selfishness, and of good love for

the Lord and for one another. And sacrifices of goats represented gratitude for spiritual wisdom, and the enjoyment of it together in a spirit of charity.

Either male or female the animals might be, and not, as for the burnt-offerings, only male; for burnt-offerings represent purification from evil, and the reception of new principles of love from the Lord; but the sacrifices represent worship both from new principles of love and from enjoyment of their goodness — and the females are such enjoyment.

Like the burnt-offerings, the sacrifices were brought to the altar and killed at the door of the tent, to represent the acknowledgment that the good things of religious life are wholly from the Lord. The blood was sprinkled upon the altar, representing the perception that spiritual truth is the Lord's thought communicated to us. But at the next step the form was changed, because of the difference in the things represented. The flesh of the burnt-offering was wholly consumed upon the altar, because while we are repenting of evil before the Lord, and receiving new good love, the love is wholly the Lord's, liv-

ing with His life ; but in our rejoicing over the good things which the Lord has given us, and in the communication of them to one another, though they are the Lord's, yet we are expressing them as of ourselves, and in a manner appropriating them to our life ; therefore the flesh of the sacrifices was in great part eaten and distributed by those who offered them. We never, however, in the enjoyment and communication of the wisdom and the goodness of heavenly life, should lose the sense that inmosty the Lord sustains them and gives them their delight ; and therefore the inner fat of the sacrifices was consumed by the fire of the altar.

The fat is described as the fat that covereth the intestines, and all the fat that is upon them, and the two kidneys and the fat which is upon them, and the caul, or small omentum, upon the liver. The intestines are organs for absorbing nourishment from the food, and the fat which is upon them is pure nutriment from that which they have taken up, deposited for the instant use of the body as it is needed. It represents the memory of good and delightful things which we have learned from the Lord or from His Word for the nourishment of our souls.

The kidneys are organs for separating between the pure and the impure serum of the blood, and returning the pure to the heart. They represent the power of discerning between truth and falsity; and the abundant fat which is about them is a memory of the delights of thinking pure truth from which falsity and fallacy have been eliminated.

The liver prepares the blood for the heart, removing from it bitter, acrid, and useless particles, and sending forward a fluid pure, rich, and sweet, ready for any good use. It represents the faculty by which bitter, acrid, and useless things are removed from the mind, and the thoughts of the heart are made pure, loving, and charitable. The delicate fat which it deposits represents the sweet delights of loving, charitable thought.

The fat tail of the sheep, which in Syrian sheep is of remarkable size, represents the last and lowest things of the kind represented by the head: and as the head of the sheep represents love to the Lord from perception of His merciful love, the fat tail represents a grateful memory of the goodness of His Creation and Providence.

These all were burnt upon the altar; for the

sense which we have of the inner presence of the Lord in our religious enjoyments and consociations, is in the delightful things of spiritual instruction, in the power of discerning truth from falsity, and the delight of thinking pure truth, in the delights of love and charity, and in the enjoyment of the goodness and beauty of the works of the Lord. These things are called "bread [of an offering] by fire for an odor of rest to Jehovah," because they are heavenly things which the Lord Himself communicates to the souls of men, full of His love and peace.

They are really the delights of the Lord's own Divine Humanity ; yet they are given to men, and added to their life, to nourish angelic souls in them ; for the Lord commands us to eat His flesh and drink his blood. But should we cease to think of them as His, and appropriate them to ourselves, thinking that spiritual truth is of our own intelligence, that *we* delight in it and in the goodness which it teaches, our souls would be separated from their life, and spiritually would die. Therefore it is here commanded that "ye shall eat neither fat nor blood."

With the sacrifice of peace-offering, if it were

offered in thanksgiving, was brought also the bread-offering of "unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and fine flour boiled, cakes mingled with oil." As wheat is the seed which the Lord sows in teaching us to do from Him the good works which He does, the fine flour of the bread-offering is the wise thought which fills the Lord's works, and good work done from Him. The pure oil is the knowledge of His mercy given to all who penitently seek forgiveness from Him. The unleavened cakes mingled with oil are therefore the provision for daily work of wise thought and kindly love which the Lord appropriates to us as we work from Him ; the "unleavened wafers anointed with oil" are similar satisfactions of more external work ; and the "fine flour boiled, cakes mingled with oil," is useful work aside from our regular employment, done from a love of doing our whole duty faithfully.

These were brought with the peace-offering, because among the spiritual blessings for which we are most thankful to the Lord, are the interior satisfactions of useful work. They were not now burnt upon the altar, because this was not the

time for work but for worship; but a cake was given to the priest to lift up before the Lord, in acknowledgment that the satisfactions of good life are His. Cakes of leavened bread also might be brought, though they represent the satisfactions of ordinary good work, partaking of self; because even for the good that is in this we should give thanks. The rest of the bread was eaten with the flesh of the peace-offering, because with our enjoyment and communications of spiritual delights and affections, there mingle both memories and hopes of useful work from the Lord.

It was specially commanded that the flesh of the sacrifice of thanksgiving should be eaten in the day of offering it, and not be left until the morning; for spiritual delights and loves are not things that we can lay up or provide for ourselves. They are living and precious only when continually new from the Lord.

The flesh of the sacrifice for a vow or a free-will offering might be eaten on the day of offering it, and also on the morrow; for in the payment or acknowledgment of what we consider due, there is somewhat more of selfish prudence than in the loving sacrifice of thanksgiving. But that which was left until the *third* day, because it rep-

resented the confirmation of one's own prudence, justice, or generosity in the offering, which thus was wholly destroyed as to goodness, was burnt with fire.

For a kindred reason no unclean person was permitted to eat of the sacrifices; for a ceremonially unclean person represents one who is doing evil or thinking falsity, who could only abuse to selfish purposes a feast of mutual love and charity.

By a "statute forever" the breast and the right shoulder of the sacrifice were the portion of the priest. The breast he waved, and the shoulder he lifted up before the Lord, to represent the communication of life from the Lord to our charity, and His power in our loving service. And they became the priest's who offered the blood and the fat, because the priest is a representative of the Lord in His work of leading us to love goodness and truth; and as we know that the heavenly truth and delights which we love are those of His Divine Human life which He shares with us, we know also that where two or three are gathered together in love for His truth and goodness, He is in the midst of them, uniting them by bonds of charity and mutual devotion.

XI.

THE SIN-OFFERINGS.

I. SINS OF PRIEST AND WHOLE CONGREGATION.

*And the LORD spake unto Moses, saying,
Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them :*

If the priest that is anointed do sin according to the sin of the people ; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin-offering.

He shall bring the bullock unto the door of the tabernacle of the congregation before the LORD ; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation :

And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.

And the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation ; and shall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation.

And he shall take off from it all the fat of the bullock for the sin-offering ; the fat that covereth the inwards, and all the fat that is upon the inwards,

And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

As it was taken off from the bullock of the sacrifice of peace-offerings : and the priest shall burn them upon the altar of the burnt-offering.

And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

Even the whole bullock shall he carry forth without the camp unto a clean place where the ashes are poured out, and burn him on the wood with fire : where the ashes are poured out shall he be burnt.

And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the LORD concerning things which should not be done, and are guilty ;

When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD : and the bullock shall be killed before the LORD.

And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation :

And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the LORD, even before the vail.

And he shall put some of the blood upon the horns of the altar which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation.

And he shall take all his fat from him, and burn it upon the altar.

And he shall do with the bullock as he did with the bullock for a sin-offering, so shall he do with this : and the priest shall make an atonement for them, and it shall be forgiven them.

And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock : it is a sin-offering for the congregation. — LEVITICUS iv. 1-21.

IT is not expected of any one that he will be sinless. "There is no man that sinneth not." Knowing ourselves as we do, it would be foolish to expect our children to have none but good impulses, or to see always the path of wisdom. They will, of course, do wrong : at times we guide them wrongly, from sympathy with their wishes ; and often what we know to be bad and hurtful, seems to their excited natural desires a great good. It is impossible that they should not err, through misguidance or want of guidance.

What we have a right to expect is that in quiet states they will let us show them the wrong they

have done or wished to do, and will acknowledge frankly that it is wrong; and that they will learn from us good ways which they will follow when opportunity offers. If they do this, we are, or ought to be, content with them; for they are learning to shun evil and to do good. But if there be no acknowledgment of wrong that has been done, and no willingness to learn what is good and to do it, the love of evil will grow unchecked, and may destroy the soul. Because this is so, every wise parent is anxious that his child who has done wrong should honestly confess it; he watches for broken and teachable states, and takes advantage of them to lead the child to tell the truth freely, and also to see clearly the right way and to form good resolves for the future.

As with our children, so with ourselves. No one knows all the varieties and phases of evil to which he is liable. As our characters are developed, and new circumstances surround us, that we should err is inevitable; but it is not less important for men and women than for children, to see and confess the error, and penitently to seek wisdom and strength to do right. This our Father knows; and here in the law of the sin-offerings

He explains the necessity and the manner of repentance. That men have not understood His teaching is because they have not understood the affections of their own hearts and the sources of them — not because He has not cared intensely that they should understand it, obey it, and be led by it out of wrong and misery into the quiet happiness of heaven.

The sins that men commit which can easily be forgiven, are not intended sins which are known to be sins and yet are excused and persisted in ; they are sins which come of misguidance, or from mistaking evil for good through the excitement of unfamiliar natural feeling. They lead to injury and unhappiness. They may become fixed by continuing in them, and doing them intentionally. They are forgiven, and the mind is freed from their hurtful influence, by knowing and confessing their real quality and repenting of them.

This is true both of sins against God, which are the subject of these verses, and of sins against man.

In knowing the Lord truly, and serving Him faithfully, the mind is kept in the sunlight and peace of His Presence. But if, through error, we

do wrong in His name, or if in ignorance of Him we pursue some selfish good, believing it to be from Him, we stray from Him out of the light into darkness, out of peace into unrest. The unhappiness into which we come, and the wicked feelings excited in us, perhaps reveal our error and the nature of it. And then, if we would not confirm the wrong and remain in it, we must retrace our steps, bringing to the Lord our erring hearts just as they are, with their desire to do well, and also their unintentional guilt; we must learn from His revelation, not our imagination, what He is and what He wills, receiving and rejoicing in the truth, with the sunshine which it restores to us, and utterly rejecting the error as evil and painful in the presence of the Lord's goodness, to be remembered only as a warning.

This is exactly what is commanded and promised in the law of sin-offering of the priest and of the people.

The official duty of the priest is to teach men concerning the Lord, and by himself living from the Lord to lead men to live from Him. Take away the personality of it, and there is left that which the priesthood represents—the idea of

God, and the influence of the goodness of God among men. The sin of the priest represents the perversion of this idea and influence, by means of which men are led to seek what is not good, in the name of the Lord. In the history of idolatrous nations we find that there is no self-indulgence that men have not committed in the service of their gods. And even now, the joys of heaven are too often pictured as selfish pleasures of glory, eminence, indolence, or gratification of sense. When these things are presented as the blessings which the Lord gives His servants, and we put them before us as good from Him, they lead directly away from the spiritual happiness of conjunction with Him in good life, and make self-gratification the highest end to be sought, with certain arbitrary conditions. Such perversion of life is represented by the sin of the priest which brings guilt upon the people.

A perversion altogether similar arises when by the strength of natural desire uncorrected by spiritual instruction, any worldly or selfish end is pursued as in itself good. These are ends which men are continually following unconsciously, unintentionally. They are represented by the un-

conscious sin of the whole congregation ; because they are errors concerning the nature of good itself which affect the quality of the whole mind.

Whether the error be caused by a perverted idea of good or by the unnoticed overaction of natural desire, the result is the same — to put evil for good and to corrupt the whole mind. The sin-offering for the two was also the same — “a bullock, a son of the herd ;” for a bullock represents the working strength of the natural mind, here perverted to evil, yet innocently because ignorantly.

The priest, or the elders, put their hands upon the head of the bullock, constituting it their representative, or the representative of this state of repentance. They slew the bullock, to represent entire submission to the Lord. The priest carried of the blood into the tent, and sprinkled it seven times before the veil, to represent the elevation of the thought to the Lord Himself in heaven ; for the tent was a representative of the presence of heaven with men. In that representation, the ark with the Commandments in the inmost of the tent stands for the Lord Himself in heaven ; the outer room is the lower parts of heaven ;

and the vail between, through which came answers and instruction from the Lord, is a revelation from the Lord concerning Himself, accommodated to that heaven; the blood of the bullock is the living thought in the human state of penitence; therefore the carrying the blood into the tent and sprinkling it seven times before the vail, represents the elevation of the thought into heaven, to learn of the Lord as He reveals Himself there. The blood was touched upon the horns of the altar of sweet incense, because from enlightened thought comes thankful acknowledgment and worship; and it was commanded that all the blood should be poured out at the base of the altar of burnt-offering, outside the tent, because when pure truth concerning the Lord and heavenly life is received, it is all seen to relate to practical life according to the precepts of the letter of the Word. The kidneys and the inner fat were then burnt upon the altar, because in the power of discerning truth, and the innocent delight of thinking and willing it, the sunshine of the Lord's Presence is again felt; and all the rest of the bullock was carried to the place of the pouring out of the ashes, and burnt upon wood

with fire, because through the power of genuine goodness from the Lord the former selfish pleasure is utterly destroyed as affection and delight, remaining only as a memory of evil to be avoided.

Here, then, within the law of sin-offering, we find the loveliest Christian truth—the truth which we need to live, over and over again, to keep us near to the Lord. He teaches it, and, as we read, He impresses it upon us. He would not have us wandering off from Him, every one in his own way, living on and on in unhappiness; but when the ends we pursue bring grief, He would have us come back, confess our error just as it is, learn from Him what is good to the angels in heaven, take that for our end with the Lord's peace in it, and utterly give up the other.

He commands it not for once only, but as a frequently recurring duty; for even angels receive nobler ends and purer love by a similar process. He is never weary of forgiving; for His mercy endureth forever, and the happy things which His Love would bestow are infinite. And we on our part, to be dutiful children, should never hesitate to confess to Him, nor be weary of sincere repentance.

XII.

THE SIN-OFFERINGS.

II. SINS OF A RULER OR OF ONE OF THE PEOPLE.

When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the LORD his God concerning things which should not be done, and is guilty ;

Or if his sin, wherein he hath sinned come to his knowledge ; he shall bring his offering, a kid of the goats, a male without blemish :

And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the LORD : it is a sin-offering.

And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace-offerings : and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the LORD concerning things which ought not to be done, and be guilty ;

Or if his sin, which he hath sinned, come to his knowl-

edge : then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace-offerings ; and the priest shall burn it upon the altar for a sweet savour unto the LORD ; and the priest shall make an atonement for him, and it shall be forgiven him.

And if he bring a lamb for a sin-offering, he shall bring it a female without blemish.

And he shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering in the place where they kill the burnt-offering.

And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar :

And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings ; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD : and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him. — LEVITICUS iv. 22-35.

AMONG unintentional sins, those which lie deepest in man and bring the most thorough wretchedness, are those which spring from a perverted idea of the Lord, and from the pursuit of selfish ends instead of the living goodness of the Lord. These have been described as the sins of the priest and of the whole congregation.

But when we know and believe that the Lord is in a good life according to His commandments, and that this is the highest good, which also we earnestly seek, still, in our communication with one another, we may unwittingly do evil where we intended good.

This we may do in two ways : either by mistaking the principles of good life, or by mistaking evil for good in some individual instance, not knowing the principle which should guide us. For example, one may believe that the natures of children are all good, as the Lord has made them, and that they need only natural development without correction ; and he may carry out the principle to the serious injury of the children. Similar mistakes are often made in regard to principles of moral and civil life ; as, for instance, those of punishment for crimes, of benevolent

works, of social intercourse and recreation, and of love to one another.

Or, on the other hand, in ignorance of the proper application of principles, one may believe that a certain quality in his own children is good, when it ought to be discountenanced; or he may mistake what appeals to his generosity or benevolence for a charitable duty, when in fact it is only mischievous. Sins of these kinds, because they proceed from good intentions, are easily forgiven when he who commits them discovers his error and is sincerely sorry for it. And yet there is an immense amount of suffering caused by just such mistakes; children are injured for life by their parents' mistaken kindness; we all have been dwarfed by mistakes of education; our social and civil relations in every direction are distorted through errors both of principle and of practice.

It seems hard that so much misery should be caused to the innocent and helpless by the mistakes of those upon whom they depend. It is no less a trial to well-meaning persons, to discover that they have ignorantly done perhaps a life-long injury to those dependent upon them. And yet

the risk of all this evil must be taken if the best possibilities of humanity are to be preserved. Suppose all chance of disastrous consequences of error removed ; let children be perfectly protected from the mistakes of parents ; let the errors of judges and legislators, of physicians and ministers, of workmen of every kind, be harmless ; and you take away all the best incentives to careful, wise industry : nobody will suffer if we do fail ; therefore we sink into apathy and stupidity ; the necessity of exercising the best faculties of humanity—good judgment, discernment of good from evil, helpful sympathy—is all gone ; we shall soon cease to be human.

And if our very humanity requires this mutual dependence—makes it inevitable that we should suffer for one another's faults, and depend for happiness upon one another's wisdom and goodness—the full development of humanity is attained by exercising our human faculties to the utmost ; by applying our minds to learn the principles of wisdom, and bringing forth those principles in works of enduring usefulness ; by holding our principles with docility and modesty, for the sake of the good they will do, observing quickly

when they work harm, and frankly confessing errors either in principles or in their application.

Possibly these things seem remote from the law of the sin-offering for a ruler and for one of the people. But our Lord said that He came to fulfil the Law, and He fulfilled it by living the inner meaning of it; and the inner Christian truth of this part of the Law, is such as has been described. The ruler who directs the affairs of daily life in the community, represents the principles of mutual usefulness; for these rule — not the man, except as he embodies these. The sin of the ruler is therefore a mistake in the principles of useful life. When one is conscious of having made such a mistake, and sees the harm of it, his spiritual duty is to confess his error to the Lord in his heart, and humbly ask to be taught aright. This confession and desire are represented by the innocent, inquiring kid which the ruler should lead to the Lord.

We come to the Lord as sheep of His fold, when we love His fatherly care and His good love as we feel it in ourselves and in others; we come as goats, to learn of Him: in a good sense to learn for the sake of usefulness; in a bad

sense to learn for self-exaltation. In this latter sense the goats are separated from the sheep among the followers of the Lord, and are cast out ; because though they learned the truth they did not do it ; but in the good sense of innocent learners of wisdom for the sake of use, they are accepted with the sheep.

Such a goat the erring ruler brings to the Lord, placing his hand upon its head, that it may represent the same as himself, and killing it before the Lord, in token of entire submission. The blood of the goat is touched upon the horns of the altar of burnt-offering. For the altar of burnt-offering represents desire for goodness of life from the Lord, and the reception of such goodness with the Lord's love in it : the blood of the goat represents the current of thought within the innocent confession, which in the Lord's presence becomes purer truth, with His power in it. The rest of the blood was poured out at the base of the altar, because when we receive pure interior truth from the Lord, we see that it is all contained in the fundamental precepts of the letter of the Word ; though before we understood it not. And all the inner fat is burnt upon the

altar, because the delight of thinking truth, with the hope of the good that it will do, burns with the living fire of the Lord's love.

"The sin of one of the people" is not an error of principle, but either a mistake in the application of a principle, or an injudicious impulse of kindness. There is a difference between the satisfaction of doing right and the satisfaction of doing good: the satisfaction of doing right is from carrying out a true principle; and the satisfaction of doing good is the gratification of good love. These two are represented respectively by the female of the goats and the female of the sheep. For the male goat represents the love of principles of usefulness, and the female the love of the fruits of those principles: and the male sheep represents perception of the principles of love to the Lord, by which that love may be multiplied; and the female represents mutual love, or the love of cherishing what is from the Lord in one another. The penitence necessary to forgiveness when we err through mistake in the application of right principle, or through mistaken mutual love, is represented by bringing a female of the goats or of the sheep to the Lord. Our mis-

taken desire to do right, or our mutual love with error in it, we bring to the Lord, confessing its fault, and submitting it wholly to Him for correction. He inspires a wiser charity and a truer love, which we feel certainly to be from Him; and the pure delight of that charity or mutual love, burning in us with His fire, is to Him an odor of rest — the fragrance of peace.

The Lord desires to be with us in all the little things of life; for life is made of little things, and if He is not in them He is not in life. There is much good that He would do to others through us, which will not be done unless we do it, but which, if we do it, He will bless with pleasantness and usefulness. But even when we love the Lord and desire to do His will, we are not always wise nor always truly kind; and He cannot unite Himself with our unwisdom or foolish kindness. Every day we err in these ways; and having erred, perhaps we know it, for the moment are troubled by it, and then pass on. But this does not remove the sin, and bring a sense of Divine forgiveness. To obtain forgiveness we need to see and confess plainly the fault, from the Lord to think clearly the truth which we ought to live,

and in loving the goodness of it perceive His loving-kindness.

It is not necessary that we should be always thinking of the Lord, or engaged in acts of worship. It is necessary that we should at proper times think truly of Him, and make His genuine goodness our end in life. This purification of our ends is represented by the sin-offering of the priest and of the whole people. And then it is necessary that the principles and the works of our daily life should be made to agree with His goodness, and become as far as possible the carrying out of His desires for the good of men : which is represented by the forgiveness of the ruler and of any of the people.

Nobler work than His is not conceivable, nor happier love. To give us these is His labor ; to receive them is ours. And the reception of them which brings the greatest happiness to us, brings also "an odor of rest" — the sweetness of peace — to Him.

XIII.

OFFERINGS FOR DEFILEMENT.

And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.

Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hid from him; he also shall be unclean, and guilty.

Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty.

Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing:

And he shall bring his trespass-offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin-offering; and the priest shall make an atonement for him concerning his sin.

And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtle-doves,

or two young pigeons, unto the LORD; one for a sin-offering, and the other for a burnt-offering.

And he shall bring them unto the priest, who shall offer that which is for the sin-offering first, and wring off his head from his neck, but shall not divide it asunder :

And he shall sprinkle of the blood of the sin-offering upon the side of the altar ; and the rest of the blood shall be wrung out at the bottom of the altar : it is a sin-offering.

And he shall offer the second for a burnt-offering, according to the manner : and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

But if he be not able to bring two turtle-doves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering ; he shall put no oil upon it, neither shall he put any frankincense thereon : for it is a sin-offering.

Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the LORD : it is a sin-offering.

And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him : and the remnant shall be the priest's, as a meat-offering. — LEVITICUS v. 1-13.

THE evil by which human life is injured or destroyed, springs in great part from inherited morbid desires and perverse tendencies. But besides the evil of this kind spontaneously rising from within, a great deal of harm is done

to the mind by communication of evil from without. What mother does not dread to have her little ones mingle unguarded with other children, knowing the danger of their receiving untrue and unclean impressions? Or who in mature life does not regret impressions of evil which he himself received in childhood and youth to his lasting annoyance and perhaps serious injury?

It is well to avoid such things as far as we can, and to guard others against them; but it is practically impossible to escape them entirely; and it is an important question, how we can make them harmless, or turn them to use as warnings.

It would be delightful if we could go through the world untouched by the evil of it; receiving no memories of unclean acts or words to come up unbidden; knowing only good, and with none but thoughts of good always. But mankind has chosen to inquire for itself into the pleasures of evil; it is our disposition also; even exclusion from the world does not bring purity of thought; still less does it produce the positive hatred of evil and grateful delight in goodness, which are essential to the best happiness. Our lesson is, therefore, not to avoid contact with the world, but to learn to hate the evil of it.

The mischief that an impression of evil is capable of doing arises from this : that they in whom we see it, or from whom we hear it, take pleasure in it ; and there is in us a perverse capacity for similar evil pleasure. In the light of day, and with clear perception of its real quality, it could do little harm ; but taken into the darkness of the inner recesses of the natural mind, vile as it is, it is food to the vile animals which love that darkness. The worst thing that can be done with evil communication is to absorb it and shut it up for secret pondering. The best thing is to bring it fully into the light of heaven, see plainly its hatefulness, and utterly reject the thought of it as unclean.

Therefore it is said in the law, that he who knows evil, and under oath refuses to show it — that is, who conceals it from the Lord and from the light of heaven — shall bear his iniquity ; for he keeps a perpetual source of uncleanness in his memory and thought.

We familiarly speak of contact with wickedness in the world as *touching* unclean things, whence comes uncleanness to him who touches them ; and it is evident that such defilement is meant in

the words before us by touching the carcasses of unclean animals and the uncleanness of man.

The unclean wild animals are forms of fierce passions — passions for destroying, for murder, for revenge, for cruelty, for thieving and plundering. That these are human passions as well as brutish, and that they are contagious, that is, that contact with them, or knowledge of them, infects others with similar passion, we know too well.

Beasts not wild represent, in a good sense, social, truth-loving, helpful affections ; but in an unclean sense they represent affections, often patient and laborious, for wealth, preeminence, and great attainments among men. The dead bodies of these, as of the wild animals, are such lusts as they respectively represent, utterly selfish and deprived of spiritual life ; for wicked feelings and persons appear to angels, who are in life from and with the Lord, as dead, though to themselves they appear alive. The entire surrender to evil is also called death everywhere in the Word ; and it is death in the active sense of essential antagonism to life.

Unclean creeping things are loves for spying

and gathering in appearances of evil, or of perverting the appearances of good life to evil.

The uncleanness of man, by which one may be defiled, is the knowledge of merely voluptuous, sensual enjoyment, for no use, and filthy thought and knowledge in general.

By contact with any of these things the mind may be defiled — by wild, lawless passion ; by eagerness for selfish advancement and acquisition among men ; by vile perversions of the appearances of life ; by filthy sensuality, whether refined or coarse.

And there is one other injury which a knowledge of evil may do us from the outside : if it be not such as we sympathize with, or if we clash with it, it may arouse an angry vehemence which causes our thoughts and words to rush tumultuously, unwisely, and uncharitably, and impels us to acts of which we shall surely repent. Such bitter vehemence of thought and expression is meant by speaking rashly with the lips, to do evil or to do good. In this sense it is written of the Israelites that "it went ill with Moses for their sakes ; because they provoked his spirit, so that he spake rashly with his lips." (PSALM cvi. 32, 33.)

When we are affected by evil of any of these kinds, to hide it in ourselves, and refuse to bring it to the light, is to continue in it and make it our own. Without instruction, we naturally feel that the defilement or the irritation *is* our own, and that we cannot wholly get rid of it. It is most comforting to find, here in the Law of the Lord, that He does not impute it to us; and to learn from Him how it may be wholly separated.

To confess before the Lord the fierceness, the selfishness, the filthiness, or the violence of our thoughts, is the essential means of forgiveness. But this we may do in either of three ways: we may perceive and lament in ourselves that the evil thoughts prevent our living together in mutual love and charitable offices; or that they disturb our quiet views of the love of the Lord for all, and of the spiritual relations of men to one another; or that they interfere with the right performance of the duties which the Lord has given us to do.

Coming to the Lord with our confession of wrong, and with desire that any of these things may be purified and renewed by His Presence in it, is represented by bringing to His altar a sin-

offering of a female from the sheep or the goats, a pair of turtle-doves or two young pigeons, or a measure of fine flour of wheat. That these material offerings are embodiments and representatives of such spiritual and human elements, is evident from the mention of them throughout the Scriptures, and especially from their application to the Lord Himself. When He was baptized, and came up out of the water, the Holy Spirit descending within Him appeared as a Dove lighting upon Him. His baptism represents His purification from natural human evil; and the Dove descending upon Him represents His reception of the power and affection for seeing the loving-kindness and providence of God for men; for all birds are affections for seeing, and doves are affections for seeing the things which relate to mutual love and providence.

But when the Human-nature of the Lord was glorified, it is not written that It became a Dove, but that It was "the Lamb"; for It was the Divinely innocent and willing recipient and embodiment of the love of God for men.

And, again, when the Lord was teaching the works of good life, He compared Himself to a

Sower sowing seed ; and those who received the seed into good hearts and brought forth good works with patience, He called "good ground" which yielded fruit abundantly. The fine flour of such wheat is the truth of the Lord's teaching which enters into the works.

In the light of such examples it is evident that the female of the sheep represents affection for the goodness of the Lord in ourselves and in one another ; the female of the goats, affection for living the principles of charity together ; the turtle-doves or two young pigeons, affections for seeing and thinking of the goodness of the Lord towards men ; and the measure of fine flour, the principles of the good works which the Lord teaches us to do.

These are the things in us which are displaced or disturbed by the unclean communications which have been described. We bring these to the Lord, confessing the evil which has harmed them, and praying that the Lord will restore them, and in them will unite Himself again with our souls, and bless them with peace.

And this the Lord will do ; for He promises it in teaching us to ask for it. He will quite sepa-

rate the evil thought from our life ; so that we look at it, if at all, outside of ourselves. He will restore our pure mutual love or charity, if it be that which we have lost ; our peaceful, loving thoughts, if it be that ; or our satisfaction in doing our mutual duties from Him. And this removal of evil, and renewal of His blessed life, is His Divine forgiveness.

XIV.

THE TRESPASS-OFFERINGS.

And the LORD spake unto Moses, saying,

If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass-offering:

And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist it not, yet is he guilty, and shall bear his iniquity.

And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him.

It is a trespass-offering: he hath certainly trespassed against the LORD. — LEVITICUS v. 14-19.

And the LORD spake unto Moses, saying,

If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him

to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour ;

Or have found that which was lost, and lieth concerning it, and sweareth falsely ; in any of all these that a man doeth, sinning therein :

Then it shall be, because he hath sinned and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

Or all that about which he hath sworn falsely ; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass-offering.

And he shall bring his trespass-offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest :

And the priest shall make an atonement for him before the LORD : and it shall be forgiven him for any thing of all that he hath done in trespassing therein. — LEVITICUS vi. 1-7.

LITERALLY, the sin against the holy things of the Lord consisted in withholding the tithes, the offerings of first-fruits, or other appointed acknowledgments of His bounty. Spiritually, it consists in neglecting the acknowledgment due to the Lord for His spiritual blessings.

The Jewish Church was a literal church : its offerings to the Lord were lambs, goats, calves, wheat, oil, frankincense, and silver ; and the bless-

ings which it desired and received from the Lord were of the same external kind.

We cannot be such a church if we would. Our minds in their natural development do not now stop in literal appearances, but involuntarily look in them for causes. Neither are the facts with which we are concerned the same ; for the God of heaven has come to us in Divine Humanity, and His influence is now as evident to our inner sense as the appearances of the world to bodily sense. A new inner world of spiritual realities is open to us, and new faculties are given us for appreciating it. The Jews, in attending to outside things according to their instructions, used their faculties naturally ; we, in doing the same things, should neglect the proper use of ours.

Therefore the same rewards are not now given for literal service as formerly. Our duty in using our faculties requires spiritual service to the Lord ; and our rewards are spiritual. Natural blessings are now wholly subordinate to spiritual ; they are given where they will promote spiritual service, and withheld where they will injure it, without regard to what might seem to be literal justice. Formerly, to those who faithfully brought

offerings of their increase, worldly goods were multiplied. Now they are given according as they will assist spiritual life, either by their direct usefulness or as a warning. But now blessings of spiritual affection and protection from spiritual enemies are given according to the faithfulness with which these things are ascribed to the Lord.

Good loves which are not natural to man, such as the love of truth or of usefulness without regard to self, are given to those who ask them from the Lord and use them as His. But if one attempts to chasten himself to an unselfish love of truth, he can cut off some more obvious selfish motives, only to enlarge his deeper pride in his own intelligence or in his comprehensiveness; and then he has no clear light given him from heaven, by which he can discern truth from falsity.

Or, if in a humble state he looks to the Lord and is enlightened, and afterwards takes pride in the truth he has received, forgetting to give just thanks to the Lord, he loses his light.

If duties are undertaken with reliance only upon self, they fail through lack of steady love, or they are filled with complacency. Or, if through

confession to the Lord they are done with generous, unselfish love, and we neglect to acknowledge that love to be His, the gracious charity gives place to self-love and pride.

Tenderly and generously the Lord loves His children. There is no depth of affection with which He would not enrich their lives, and no far-reaching wisdom with which He would not delight them. He would place them by His side, and share all He has with them, if they would really enjoy it. But who is there who, if suddenly gifted with intense love for all mankind, would not in heart be proud of his own goodness? or who, if enabled to see the whole wisdom of Creation and of the Lord's Providence, would not be elated at his own intelligence? We are vain of every petty advantage of natural ability or acquisition; how then could we go with calm, steadfast good feeling through trials which vex all other men's souls, and not feel contempt? or could see with infallible sagacity through troubled times without conceit? But contempt destroys the life of love; and conceit makes wisdom foolish. The Lord alone loves with majestic intensity, and at the same time with absolute modesty and respect-

fulness. He alone, knowing all things, values wisdom solely as means of service to others. And we can safely be trusted with His blessings — because we shall use them rightly and enjoy them in purity — only as we know and acknowledge them to be His, and take not the smallest credit to ourselves on account of them.

It is not, then, an arbitrary law that requires constant looking to the Lord for good, and acknowledgment of Him in the good we receive; it is a necessary principle of life. Nor is the unhappiness of failure to comply with the law an arbitrary penalty; it is inevitable. The only happy way of life that is possible, is to acknowledge the Lord justly and to do His will. And when we have failed to look to Him for good, or to give Him thanks, and consequently are in states of feebleness and unhappiness, the straight way back is to turn to Him with confession of our error and with renewed desire to serve Him.

This necessary duty is represented by the command that he who commits unfaithfulness concerning the holy things of the Lord, shall bring in silver shekels that in which he hath sinned, adding the fifth part thereto, and a perfect ram from the flock, for a guilt-offering.

Gold and silver are solid knowledge left with us by experience — gold by experience of the goodness of the Lord, and silver by experience of the truths of His salvation and of spiritual life. The acknowledgment of error is represented by the bringing of the silver shekels, because they here represent an intelligent knowledge of what is due to Him, and of the wrong of ascribing it to ourselves.

The fifth part is added thereto — the fifth being two tithes — to represent the full acknowledgment that this is always true.

The Lord's flock are those who love and follow Him; therefore the ram that is brought represents an innocent desire to know His will and do it. The whole offering represents the necessary act of repentance, by which those who have neglected their duty to the Lord must turn to Him — the confession of the injustice and unhappiness of neglect, and the innocent desire to know and follow Him.

That men have not known the Lord truly, and have sinned ignorantly, makes confession and forgiveness easy when they do know. It does not make these unnecessary, nor render an innocent

desire to know the ways of the Lord's goodness any less essential to safety and to happy life. Mere ignorance of the Lord is easily pardonable, because it may exist even with a desire to serve Him, which eagerly comes to Him when knowledge is given. Indifference is not pardonable, simply because it will not come to Him and receive His blessing; and opposition is still less pardonable, because it sets the face away from Him.

Because unfaithfulness to the Lord, even through ignorance, prevents conjunction with Him and happy life, another duty which we owe to Him is faithfulness to the neighbor. It is our part of the Lord's work. Immediately from Himself He gives forgiveness and love to those who go to Him; and mediately, through those who receive Him, He gives knowledge of Himself from one to another and to those who do not receive Him. This duty is like unto the first, because it is serving the Lord by leading others to serve Him.

Sins of unfaithfulness to the neighbor they commit who, through prejudice or falsity, prevent him from obtaining the truth he desires. The

various ways in which one is defrauded of his worldly goods represent the ways by which we come into possession of the thoughts and affections of others, and misuse them. "That laid up" with another is communicated in confidence; "the pledge" given in return for a loan, is the response to thoughts communicated; "to take by violence" is to intrude upon, and compel communication: "to oppress" is to prevent free thought and enjoyment;" "to find that which was lost" is to recover as innocent and good, happy things which had been given up as evil. "To refuse any of these things, and swear to a lie," is to prevent enjoyment of the good and true things communicated to us, and to hinder the attainment of truth and happiness.

No one can do these wrongs to another and not suffer from it himself. In turning another from the ways of happy life, though one may have a temporary selfish gain, he turns his own soul from the Lord, and cuts off his true happiness. And on the other hand, in the sympathy that preserves to another his enjoyment in every innocent thought and pleasure, which helps to make his views more trustful, just, and charitable,

and his life more full of innocent happiness from the Lord, one's own heart gathers to itself the things which the Lord loves and in which He lives; it grows in knowledge of the Lord and in happy life.

The same Christian truth we find here in the Law, which the Lord taught in His parable of the judgment — that those who serve the least of their brethren, also serve Him. The reward promised in the one case is the Divine forgiveness; and in the other, to “inherit the kingdom prepared for you from the foundation of the world.” And the two are one; for the Divine forgiveness is a sense of the Lord's love in us; and to inherit His kingdom is, from a sense of His Presence, to enjoy doing all the good we can to one another and perceiving the ways of doing good wisely.





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